The Churchman.

SATURDAY, MARCH 22, 1879.

THE benediction of a dwelling house, or, in other words, the opening of "a new and elegant" dwelling with a solemn religious ceremony, is something new to the American mind. There have been "house-warmings," with junketting and merriment, sometimes of an innocent, neighborly character, sometimes forced into revelry of a noiser sort. There have been "openings" with the accompaniments of feasting and dancing, and gilt-edged invitations to a concourse of select acquaintance, who were called to admire the artistic disposition of "marbles from all the most noted quarries in the world," and the "rarest woods from every country on the globe." In the village of Newark, in Wayne County, N. Y., an honored Churchman has rejected these secular methods, and boldly greeted his neighbors from the door of his new mansion with words of religious import. And his neighbors, too, have no doubt taken quite as deep a pleasure in coming up to their friend's new dwelling with the words upon their lips, "Peace be to this house, and to all who dwell in it."

The name of Fletcher Williams has been known and honored in the diocese of Western New York for many years, and it is not the least of the acts for which men respect him that he has thus invoked the blessing of God upon the dwelling which God has given him.

DR. SAMUEL ELIOT, in his recently published report, as superintendent of schools in Boston, gives a paragraph to the conduct of devotional exercises. "During the last year," he says, "I have heard as inappropriate passages from the Bible read at the beginning of morning sessions as I ever heard in the whole course of my life. Instead of taking five or six verses, such as light up the work of children as well as of grown people, and make the opening of a school the brightest moment in the day, a teacher reads something in such a manner as seems to imply that it is as unintelligible to her as to her pupils. She does them more wrong than she would knowingly. Not only does school begin at a disadvantage, life begins so too; and the reverence for the Bible, which might grow up without our knowing how, gives place to indifference, it may be to repugnance, and that lastingly." There can be little doubt that the strongest argument for the retention of Bible-reading in our schools is in the wise use of it. We may quarrel about it interminably, and only succeed in creating false issues and making indifferent people hostile; but let teachers believe in what they read, care for it, and read it as if it really meant all that it does, and there will be few to object to it, the indifferent will be converted into supporters, and, better than all, the Bible itself will sink deeper into the hearts of the young. There is no argument for the inspiration of the Bible so irresistible as the Bible itself, and there is no plea for its daily use in our schools so convincing as the right use of it there. We are confident that it will be found, wherever the use has been successfully assailed, the strongest attack has come from within, from a perfunctory use and a careless, irreverent handling.

ACCORDING to Prof. Philip Spiller, one of "the heroes of the scientific mind" in Germany, who has just passed away, the soul is neither supernatural nor transcendental, and thought itself is a phenomenon to be one day fully explained by the chemico-physical mathematics of atomic oscillations. According to Prof. Jägger, of Stuttgart, the soul is simply a smell, and consists of a composition of albumen called nervina. "Each organ has its own soul, and collectively they constitute an aura which may rise above the threshold of consciousness, and even become offensive, as in animals and negroes." In people of sanguine temperament the "soul-stuff" is most loosely bound with albumen. And Prof. Jägger claims priority in showing exactly, by a long series of scientific observations, just *what* the soul is. But what if some other "Professor" shows, by a long series of scientific observations, that the soul is not a smell, but a sound, having its quality and substance in minute vibrations? Prof. Jägger says the lungs, muscles, brain, etc., each emit a peculiar odor, which may be readily distinguished. But is that final? May it not be a sound caused by the chemico-physical atomic oscillations? We know what Democritus and Leucippus thought about these matters, and now we know what Professors Spiller and Jägger think. But we shall not consider the argument closed unless it can be shown to a demonstration that the soul is not a sound caused by chemico oscillations. And we require it to be shown, too, by a "hero of the scientific mind." A single further demonstration would be necessary for our peacefully and restfully accepting this last demonstration. It would have to be proved beyond a doubt, scientifically, that no other "hero of the scientific mind" can ever prove anything but this.

WITHOUT presuming to suggest what may or may not be the duty of the Church of England toward M. Loyson, we may be permitted to lament the very melancholy displays of ignorance with which some undertake to discuss the case in religious journals. Thus, in a newspaper now before us, it is asked how we should like it if the Greek priest in London should invite the interference of Russian prelates, etc., etc. We fail to see any parallel. If ever an English priest should find himself interdicted for professing the Catholic faith and rejecting the Syllabus and the new dogmas; if ever all the bishops in England should renounce their function as witnesses and submit to place themselves and their flocks at the mercy of a mere mortal proclaiming himself not only an infallible autocrat, but the only authority and rule of faith to the entire Church of Christ on earth; if ever, in such circumstances one English Abdiel should stand fast in "the faith once delivered," and claim the provisional aid of orthodox bishops till the tyranny should be overpast—then, we trust in God, those orthodox bishops would yield him no cowardly nor half-hearted support. In ancient times such a faithful witness was sure to receive the immediate countenance of Catholic bishops. A succession of Arian bishops had long been masters of Constantinople when Gregory Nazianzen interposed such succors as are now asked for from English and American bishops: and Arianism itself was not more subversive of the Nicene faith than the Marianism of the new dogma and the awful profaneness of the idolatries by which it is thrust upon the consciences of the masses in France, to say nothing of the "lying wonders" of Lourdes and La Salette. If M. Loyson's movement only serves to revive the study of constitutional catholicity, it will do a great good to us of the Anglo-Catholic churches. Some seem to think that if a church has possession of any place, it is at liberty to excommunicate all but its Nicolaitanes and Balaamites, and that nobody has a right to say to its Antipas, we will help you to be "faithful unto death." We have not so learned Christ nor the lessons of church history.

THANKS, GERMANS!

It was a moving spectacle that was presented at the docks of the Hamburg line of steamships, at Hoboken, on Thursday, March 13th. There was a German ship, the "Gellert," coming into her berth, and upon the upper deck a black-covered coffin on a black-covered bier, the whole towering above all other objects, and draped with the American ensign. When the "Gellert" had been made fast, twelve German sailors bore this coffin gently to a revenue cutter, which steamed away with its honored burden to the city. Arrived at the City Hall, amid a bustle of men reverentially but vainly seeking to

maintain perfect silence, the remains of Bayard Taylor, late American minister to Germany, were placed "in state." A hundred German voices broke softly upon the air in the strains of the dirge, *Am Sarge Eines Dichters*, full of melody and heard far away. Mr. Taylor was one of America's honored men. As an author, he wrote many a gentle line, in expression often of the better and nobler sentiments of humanity. We believe he never wrote a vicious one. As a diplomat, he acquitted himself with credit in his brief career. With so much of humanity did he do all his works, that the country to which we sent him would fain have adopted him into all the privileges of her sonship, while leaving him free to exercise all the duties of sonship to his own. It is a spectacle for Christians to ponder, a demonstration of the possibility of human love of the loftiest kind.

AN ARCHBISHOP'S DUTY AS TRUSTEE.

It may be well enough for a Roman Catholic archbishop to take charge of his people's money to a certain extent, but unless he be a thorough business man, how could he hope to invest vast sums of money so as to guard against losses and make a return of interest to the depositors? To make safe and profitable investments is not the by-play of a clergyman, but the business of trained financiers. To say nothing of having given their days and nights to studying the best methods of realizing on their property, they must always have an eye to opportunities and securities, and be watching the fluctuations of the markets. How could an archbishop hope to do this who had on his hands the management of a diocese? Should he think it enough to have the care of all the churches ten or twelve hours a day, and devote to the proper investment of other people's money the few odd moments before and after dinner? If he has sufficient property of his own to make good any bad investments, that is one thing. But how grave the responsibility of caring for another's when he has neither the time nor the financial training to care for it properly, and no means of making good the losses consequent on his ignorance or carelessness. Even banks and insurance companies, with all the combined shrewdness of presidents and directors, have no easy matter at times to steer clear of financial disasters; and what of a Roman Catholic archbishop who keeps no accounts, knows little or nothing of financiering, and who has no time to attend to the immense amount of money entrusted to him, even if he could manage a bank as well as he can superintend the conduct of suffragan bishops and look after a diocese? It is next to a certainty that Archbishop Purcell would have found himself involved, even if he had done nothing else but look after the interests of depositors and the safe investment of their money.

But with good intentions, no doubt, he was looking after the interests of the Church. It was not a question, apparently, whether money invested in church building would pay better than when invested in real estates or railroads, nor whether it would pay at all if only the Church could gain by it. How, indeed, could it pay at all with this disposition of it? Who is to pay either the interest or principal on $100,000 spent in building a church? From the very first the property realizes no pecuniary profit, and it is not likely that the congregations or individuals either could or would make themselves responsible for money so expended. The property of the depositors has, in fact, become the property of the Church, with no one responsible for it but the archbishop, who, so far as the depositors are concerned, might as well have spent it in enlarging or beautifying his palace or sending it to Rome. We do not hesitate to say that this is serious business, which cannot be justified on the score of good intentions or any amount of disinterested love for the Church. If his business sight had been inconceivably less short than his episcopal oversight, Archbishop Purcell should have seen from the first that a man cannot pay interest on unproductive property. This, in fact, explains his vast indebtedness in the case. It would appear that much of the money was sunk, and sunk from the beginning, the well-meaning archbishop robbing Peter—but not St. Peter by any means—to pay Paul, until at length Peter's resources were exhausted, while Paul was out of pocket $6,000,000.

What would be thought of a savings bank that invested the money of depositors in railroads which did not pay expenses, or in building magnificent buildings which it could neither rent nor sell? The truth is, Archbishop Purcell ought not to have become trustee for so much money in the first place; but having done so, he should have considered it a paramount and Christian duty to look after the interests of his poor and trustful depositors, whatever came of church building.

THE CONFERENCE AT LAMBETH.

In the first place, it would be the needed flame to kindle anew our consecration to missions. The conference was steeped in missionary zeal. The very presence of the men there was a stimulus—men that bore, almost as the Nicene bishops did, the stigmata—Guiana, fresh and strong under thirty-six years of West Indian work; and Adelaide, with the honors, vigorously borne, of thirty-one years of Australian service; and dear Bishop Medley, the Nestor of the American Colonial Episcopate; and beside them, Capetown and Colombo, with the dew of the womb of the morning on them, in the devotion of their fresh manhood to the work in Africa and India. Certainly one third of the number were missionary bishops. And added to all this was the ubiquitous presence of the Venerable Society for the Propagation of the Gospel, which had retained every one of us in its service, and made London, England almost, ring from one end to the other with new voices telling the old story and pleading the old cause.

In the next place, if Churchmen the world over could have seen, or can be made to realize even now, the significance of that assemblage, it would uplift and enlarge their vision about the Church. "Glorious things are spoken of thee, thou City of God," and yet our ears are stuffed with private interests and personal feelings and petty prejudices, till we hear them not. It is not too much, I think, to say that the great hindrance in England to the development of the Church has been establishment-arian*ism*, and the great difficulty of our outgrowth is Protestant Episcopalian*ism*. I dwell upon the last syllable of these words because it is this syllable *ism* which makes contemptible even good names and words. I am as strongly favorable to the establishment of the Church in England as I am content with the *Protestant* and *Episcopal* phase of the Church in America. And I am as devoutly thankful for the unestablished condition of the American Church as I am impressed with the better and truer meaning of the name Church of England. But the English Church is something more than the established Church; and we are something besides the Protestant Episcopal Church. And England's spiritual awakening is synchronous with the realization that the Church there is not the creature of the State. There are a few anachronisms still living there who forget this. But Churchmen in England know to-day that their lineage and their life trace back past the days of the eighth Henry (who was a full-blown specimen of Roman training), past even the days when Augustine brought a strain of Gallican and Ephesian blood into the succession, to the Church which he *found* there, in its apostolic constitution; which had sent its bishops to take part in the councils of Arles and Sardica in the third century; whose proto-martyr St. Alban, the "egregius Albanus," a layman, was "brought forth" by what the historian calls "fecunda Britannia" (even then the mother of saints), three centuries before Augustine came to Canterbury; and which claims, upon almost indisputable authority, St. Paul as its first planter. In the same way, Protestant by name and in nature, as witnesses for all truth and against all error, and Episcopal, even through the tautology of the word, because we believe bishops to be needful, not for the well-being, but for the being of the Church, we not only have our right and title in all the ancestral glories of the Saxon and British Churches, but we have our old surname in common with them as part of the Holy Catholic and Apostolic Church. If my surname were Shakespeare or Washington, I should like to be called William or George, to complete the evidence of my descent; but in spite of any cognomen, I should be proudest of the *nomen*, and hold to it through everything. Now I am very sure that the gathering in England of bishops that represented the roundness of the world deinsularized the mere Anglicanism, or the merer Erastianism, of English Churchmen. And its reaction here must lift us out of our narrow horizon to take in the catholicity of

the Church. If it did nothing else it would make us *comprehensive*, which is almost the synonyme of Catholic; for the Church that takes in "all nations and kindreds and tongues" cannot afford to be sectarian and uncharitable and intolerant of varying opinions and individualities of thought. Walk about this Zion and go round about her, and as you pass around the globe from the Cape of Good Hope to the Australian plains, or from New Zealand to the Falkland Islands, you can "tell her towers and mark her bulwarks," set up everywhere for the defence and proclamation of "the Faith once delivered to the saints." So you will find more and more what these one hundred bishops meant, of the gradual fulfilment of the Saviour's commission "from Jerusalem to Judea and Samaria, and to the uttermost parts of the earth."

I believe there is a larger thing than this, for there is a commonness of catholicity in visible and inoperative, in orders, in the old creeds, and in the sacraments, between us and the great communions of Greek and Latin Christianity. And even beyond these there is a common catholicity of believing Christendom, inorganic, and yet in some sort vital; for the one baptism of water and the Spirit, and in the name of the Father, and of the Son, and of the Holy Ghost, unites believers to the one Lord. "One is not baptized," M. Loyson says, "Greek or Roman, Anglican or Protestant, but Christian, into the one universal Church." But narrower and nearer than this, and yet far broader than we are wont to recognize, is the catholicity of our visible communion that can be utilized and realized. And I want the priest to know, who is fighting heathenism and heresy with the odds of numbers all against him, in the Adirondack wilderness, or in the Otsego valleys, or among the Catskill mountains in this diocese; I want the layman, in the out-of-the-way villages in this State, who is discouraged by the same thought that filled Philip's mind about the five barley loaves, "what am I among so many?" to remember that what he sees and knows and feels of poverty, and fewness, and insignificance, is only the accidental and superficial appearance. Nay, taking our American Church at the best, with its 63 bishops and 3,000 clergymen, and 290,000 communicants, we want the stronger and more inspiriting fact that actually upon the earth to-day this very same Church, the same in doctrine, fellowship, and visible communion, is world-wide, and wellnigh universal, in its proclamation of the whole Word of God, its utterance of the same ancient creeds, its ministration of the holy sacraments by its ministry of apostolic order, till the Pentecostal miracle has become the established fact, and in all the languages of the world, "every man in his own dialect in which he was born," hears from its mouth "the wonderful works of God." A citizen of no mean city the tent-maker of Tarsus claimed to be; and the remotest missionary, the loneliest communicant, the least child anywhere, has right and reason to claim that he is a free-born citizen of this great city, whose "foundations are upon the holy hills" of the crucifixion and the ascension; whose "gates the Lord loveth more than all the dwellings of Jacob"; whose roll of citizenship reaches back to the first-called of the apostles, and takes in the innumerable company of the saints of every age, outnumbering by millions the living, and filling paradise with the perfect worship of the Church at rest.

There is no sharp and sudden passing in turning from the greatness of the Church at work to the glory of the Church at rest. And surely there is no incongruity in passing from the consideration of the Lambeth Conference to speak of Selwyn, who was the creator of the first conference, and to whom, under God, was due, in very large degree, whatever of efficacy it attained, as well as the conception and calling of this second conference. Had he been with us last year, more I think would have been attained towards organizing some permanent assembly or congress of Churches in communion with the Church of England. An Englishman to the marrow of his bones, in the best sense of that large word, he was no Anglican in the poor sense of that word His feet had been set in the large room of his colonial episcopate. And he took in, in his great mind, and even greater heart, the two continents not only, but the antipodes of the world. He was the corresponding secretary of the English episcopate since the first conference. His name, under its old and most honored form of G. A. New Zealand, was signed to the report of the conference of 1867, "advising that the next assembly should differ from the present conference in being attended by both clerical and lay representatives of the several Churches, as consulters and advisers, each diocese being allowed to send, besides its bishop, a presbyter and a lay member of the Church, if they should desire to be thus represented." And I confess that when the news came of his death I not only echoed the words of my right reverend brethren, "Alas, alas, the death of Selwyn; there is nobody on the other side like-minded to us;" but I felt as though the leader was gone, and the conference must, humanly speaking, be staggered and shattered by the loss. Thank God, this was not so. His spirit was felt and owned in our meetings by none more positively than by the Archbishop of Canterbury. And its larger recognition of what the gathered utterance and action of catholic bishops ought to be was due to what he had done in the eleven years of his residence in England. And what a man he was to have known, to number in our days among the bishops of the Church! "A prince and a great man fell in Israel" when Selwyn died. His very look, and gait, and voice bespoke it. And no one who knew him failed to feel that, far beyond the measure of most men's possibilities, he grew up, evenly in mind, and soul, and heart, and body, to the fullest maturity of manhood. I had the honor of representing the American Church at a meeting in the large room of the National Society last July, on behalf of the proposed monument to him, the establishment of Selwyn College in the University of Cambridge. Since 1841, when my father brought back from England the engraving of Richmond's exquisite picture of his beautiful face, I had loved and honored him. With him, in my own diocese and home, in the house of the Bishop of Maryland, and beside my father's grave, who was his congenial friend, and in his own home and cathedral in England, my reverence and admiration for him grew with each sound of his voice. And as I listened to the tributes that came to him from those who were his friends at Eton and Cambridge, from his brother bishops, and from the leading laity of England, and lent my voice to swell the chorus of honor to his illustrious name, I felt that the love and appreciation on our side of the water warranted my proposing to found an American scholarship in the college intended "to perpetuate the noble character and great labors of Bishop Selwyn."

Sorrowing for the loss of this most admirable bishop, we went to the conference. Since we have come away, we have all of us felt in fullest sympathy the weight of a sorrow, in some sort so private that one hesitates to speak of it, in another so widespread a calamity that one cannot hold his peace. England was in mourning when I came away with the venerable primate who, after months of the bravest patience under the bereavement of his only son's death, was still more deeply bereaved by the sudden death of Mrs. Tait. No bishop was there at Lambeth who will not recall the rare combination in her of the graces of the two sisters at Bethany. A most devout woman in all the expressions of her religious life, as to its acts of worship, as to its works of mercy, indefatigable among the poor, closely and constantly associated with one of the religious houses in England, she was, besides all this, not "cumbered" ever, but occupied "with much serving," in all domestic duties, in the management of the large household, in the administration of its enormous and incessant hospitalities, and in those dearer duties whose results are the only evidence of their doing to her husband "whose heart doth safely trust in her," and to her children "who arise up and call her blessed." Hindered most reluctantly from being present at her burial, I add my grateful tribute of loving admiration to the memory of a genuine Christian lady, to whom the English Church owes more than we know. "A woman that feared the Lord, she shall be praised, and her own works shall praise her in the gates."

There are innumerable other things upon which I could gladly linger did the time allow My work in England was chiefly, of course, in the conference and its committees. I preached four times in London, twice in St. Paul's Cathedral, in the parish church at Cuddesdon, three times in the English church at Schwalbach, twice in our own church at Rome and once in Paris, and twice on the steamship, besides various and almost incessant speeches at missionary gatherings in London, Canterbury, Wells, at the speech day of St. Chad's College, Denstone, and elsewhere. I was present at the Anglo-Continental Society's meeting at Farnham Castle, and print my note of its spirit in the appendix to this address. And I had the privilege of giving confirmation to an Italian woman in the old Colonna Palace in Rome. I was present at the commemoration service in St. Augustine's, Canterbury, when Bishop Coxe preached what turned out both a "song" and "a sermon"; and I found great refreshment of mind and body, and soul too, in delightful visits to the Bishops of Lincoln and Peterborough, and Bath and Wells, and St. Albans, and to the Archbishop of York, besides very great enjoyment of the hospitalities of Lambeth Palace, of the Precincts of Canterbury, of Canon Gregory's house in Amen Corner, St. Paul's Churchyard. And I can cordially reciprocate what an English paper said of us after our first fortnight there: "By one of the usual coincidences," the editor writes, "the first lesson on Sunday referred to Brother Jonathan; and Churchmen after this visit will say of him, 'Very pleasant hast thou been unto us. Thy

love to us is wonderful.'" Of personal friends made, and private hospitalities enjoyed, the memory will never fade, though the mention of them does not belong here.

I add from my letter to our missionary paper my own record of the opening and closing services, with the printed statement of the archbishop's farewell words; and set in an appendix an extract from an editorial of the London *Times*, which, having avowedly no opinions of its own, is the very best reflection of the current thought of the day.

The service of welcome in the glorious old cathedral of Canterbury, and the closing service in the great cathedral of London, were the fitting exordium and peroration of the second Lambeth Conference.

Of the first, any who were privileged to share in it will bear me out in saying that it not merely photographed, but fairly burnt into all hearts and minds, a picture which nothing can ever efface. A dear English friend, whose home is in the precincts of the cathedral, and who made me welcome there, said "Canterbury has seen no such sight since the Reformation." Robing in the library of the cathedral, and gathering afterward in the chapter-house, the bishops joined the great procession of choristers and priests, and, walking round the south side of the nave, chanting the 121st and other Psalms, met the Archbishop, with his attendant chaplains and registrars, at the great west door, which is never used except for the archbishop's visitations. To stand by that open door at any time, and see the light creep up the long nave, and glorify column and corbel and roof, is a vision of imperishable beauty. But to enter it as we did that afternoon, and to see up the great length of the nave, and up the great height of the steps leading to the choir, the white-robed procession filling all, and passing two by two, out of sight, behind the curtains of the great stone screen, was something almost more than even a long-life remembrance. It seemed for an instant unearthly and unreal, as though it were a Fra-Angelico picture of the Last Judgment, in which the angels were welcoming in within the veil "the great multitude clothed with white robes."

It was enough, if there had been no more. But the more was not wanting. The venerable archbishop, with the greatest dignity and graciousness of voice and manner, sitting in the old stone chair which tradition calls St. Augustine's, delivered his address of welcome. Very impressive and cordial it was, with a touch of personal tenderness in its allusion to the great sorrow of his son's death. Then followed, what always follows in a cathedral—and its always following, like the "as aforetime" in Daniel's prayer, is its beautiful power—the daily Evensong, filling the hearts of the worshippers, and the great spaces of the cathedral, and the very firmament of the sky, and entering into the ear of the great High-priest in heaven! Under such a benediction, which came like the dew of the morning upon the fore-front of the conference, one could not doubt the blessing that would assuredly fall with the evening dew of its close.

The bishops were not all present at St. Paul's on Saturday, the 27th, for the closing service of the conference. But more than eighty of us met the archbishop at the west door. By an arrangement as clever as it was courteous, avoiding questions of precedence, and assigning posts of honor to the bishops from abroad, each American bishop walked with an English one. It was my privilege to be side by side with Moberly, loved as he is honored, and as he deserves to be, in both the Churches. Our own Bishop of Pennsylvania made us all proud of him as the preacher of the day. The *Te Deum*, used as an introit, and the music of the Communion Office, were very grand. The great church was well filled, and the number of persons of all orders and ranks and conditions that communicated made the scene very impressive. Afterwards the bishops gathered once more, but only to separate under the archbishop's loving farewell; never again all of us to meet here, and yet never again, thank God, to feel apart; for the drawings and tightenings of brotherly love which this conference has brought about can never be sundered.

It falls to another lot than mine to speak to American Churchmen of our chaplaincies on the continent. They are, I am glad to say, in the admirable keeping of the Bishop of Long Island. I content myself with the expression of the grateful pride which we must all feel in Dr. Nevin's recognized position in England, in Germany, in Italy, in France, as the trusted and confidential adviser of the leading religious thinkers and workers of this century; and in the success of his personal work in Rome, where our church witnesses to primitive truth in every outline of its architecture, in the stones that are sermons, as well as in the sermons that are not stones. So, too, in Paris, wise and faithful ministrations are not only caring for our own people, but attracting the attention and winning the admiration of strangers to the purity and power of the faith and order of the Church. A new church of twice the present size is an absolute and immediate necessity and duty in Paris. And it is not Mr. Morgan's fault that it is not built.

Outside of this there are some words which I must utter here. I am quite sure that our Church people at home hardly realize what is happening on the continent of Europe to-day in a religious or an irreligious point of view. So far as its hold upon the people is concerned, Christianity is almost effete. It is a mere question of national temperament what phase this condition assumes. Germany is threatened with a hard-headed and cold-hearted heathenism; in Italy there is awakening a serious and sober distrust of all religious observance, and France is a strange mixture of polite indifference and ironical contempt and hatred of religious belief.

Still I believe it is the preparation and the precursor of better things. Sovereigns and people alike must see that the extreme radicalism which denounces and seeks to destroy all human authority is the under side of the blaspheming infidelity which denies and would dethrone God. If for no other reason, political motives will lead men to distrust the infidel systems which are part and parcel, nay, which are the very inspiration, of the infamous attempts upon the life of emperors and kings. On the other hand, that the outcome of mere Protestantism in Germany is, that a Protestant there means an unbeliever; while the outcome of absolute spiritual despotism in Rome is, that a city where priests and monks and nuns once made a tenth of the population is a city blatant with practical irreligion; these are proving the impotence of either system to mould the faith of nations. The one is the Bible without the Church, and the other the Church without the Bible; and either, being imperfect, must be unsuccessful; a sort of sacrament in one kind. Just at this juncture, "as out of the nettle danger men pluck the flower safety," so, out of the progressive liberalism, with all its political heresies, men gather that tolerance of religious differences which makes Old Catholicism recognized in Germany, and leaves the Church free to live within the walls of Rome, and opens to-day the opportunity to M. Loyson to begin a regular service and establish a regular congregation in Paris, under the protection of the government.

What does this mean for us? It means the duty for a Church free and true as ours is to plant here and there, and to sustain, "congregations of faithful men in which the Word of God is truly preached, and the sacraments duly administered according to God's ordinance."

Whatever difficulties may have existed years ago about questions of canonicity or courtesy, in intruding into the diocese of another bishop, they do not exist now. In the first place, the late decrees of Roman councils have discharged all Catholic Christians from any allegiance to or any recognition of the jurisdiction of any bishop of Rome; and in the next place, there is no diocese in Europe where any independent bishop has jurisdiction; for Rome is an intruder into them all, and the bishops that are so called are only the subordinates and representatives of the Pope. The Roman Catholic world to-day is Presbyterian between the death of one pope and the election of another; for there is now but one bishop in the Vatican, and when he dies, there is none till his successor is enthroned.

I never felt this so strongly as now. The *raison-d'être* of English or American congregations on the continent is that the Churches must care for their own people, resident in or passing through these great continental centres. But they have even a larger and higher function to discharge, and in some places they are realizing and fulfilling it.

Speaking entirely without any prejudice against the dear old Church of England, I am sure we are better able to leaven this enormous mass than she is; for, in the first place, we can show, what the sad experience of Europe demands, a Church loyal to, and yet independent of, the State. And there is a certain Anglicanism about the Church of England, from which by force of circumstances we are free, which hinders her from going out to the varying needs of the various nations. Besides these, the tone of the American Church to-day is more Catholic than the tone of the Church of England. There is no such party spirit among us; there are no such excesses of ritual, and there are no such extremes of unchurchliness. The Church is sounder and more at one. And while a Roman Catholic would decline to learn much from a service that differs scarcely in externals from its own, or to adopt it as *a change*, neither Romanist nor Protestant is likely to be helped or attracted by teachings or practices which ignore alike the realities and the reverence of Christian teaching and worship.

Where the Church is strongly established and clearly set forth, as I have found it in Paris, and as, thank God, it is especially in Rome, it is telling, and it will tell. And I believe to-day that a fuller and larger support of continental Churches, and the appointment of a bishop over them, able to give his whole time to them, are among the first duties of our Church at home. The episcopal oversight,

except possibly in the case of the Bishop of Gibraltar, must from the nature and necessity of things be the merest shadow of a name; and in the eyes of Greek and Latin Christians, the bishop is of the essence of the Church. I am sanguine to believe that canonical difficulties can be removed if they exist, and that if precedents cannot be found, they must be made. The establishment of two chapels where one is sufficient, whether that one be English or American, is discountenanced by the conference. And, while we are not called upon at present, so far as I know, to establish any more continental chaplaincies, perhaps not even to maintain all that we have, we can give weight and life and influence to all of them by a bishop, resident at present in Europe, with such charge as might be delegated to him from the Church of England, with the direction of our European Churches, and with the opportunity and duty to represent the Church, in conference and correspondence with the foreign leaders of "such movements of reform as are upon the model of the primitive Church."—*Bishop Doane's Convention Address.*

SOME MORE QUESTIONS ABOUT OUR CHURCH.

VII.

Is there not very much worldliness among your Church people?

It is sometimes asserted that there is more worldliness prevalent among Episcopalians than among any other body of Christians; that they exercise less self-restraint, and are not usually "serious-minded people."

The assertion is made by persons who know very little of the tone and temper of the great body of our people, and by others who have very peculiar views as to what constitutes worldliness.

It is but fair to make a distinction between the nominal members of our Church and those who are endeavoring to live out its teachings.

There are some who attend our services, who claim the ministrations of our clergy, but who do not profess to be living up to the obligations which religion imposes.

The same kinds of people are in the same way identified with other religious organizations.

They are not to be regarded as in any sense the exponents of any religious system, or as representatives of the views of the body to which they happen to be attached.

It is unfair to judge of the others by what they do. But this point is too evident to need argument.

That the main portion of our Church folk are given to worldliness cannot be proven; and yet there are some peculiarities of Episcopalians which have led the objector to think otherwise.

In the first place, he notes the absence of that demonstrativeness which he has associated with the Christian character. Perhaps he has been encouraged to develop in himself an effusiveness which prompts him to speak at all times, to all who will listen, of his religious views and experiences.

It may be that he does not wait to be asked "a reason of the hope that is in him," and sometimes when asked does not give it "with meekness."

Episcopalians have not been trained to the free utterance of their views upon religious topics, especially those relating to their own spiritual condition.

Whether it be desirable that a man shall be always telling others what his religious moods are certainly admits of question, and equally so whether much of the current pious talk one hears is really beneficial.

There are times and places where men can lay bare to each other their inmost thoughts, and help each other by the comparison of experiences. There are times, too, when a religious man will labor very earnestly to impress his own convictions upon others, when he may even rebuke their faults and bear testimony to the truth.

But surely harm is often done by the people who are under the impression that confessing Christ means speaking of themselves and what they know of religion.

We are not to conclude that people who are slow to utter religious views have no views, and are not thoroughly interested in the greatest of all matters. Many feel that while they can converse with intimate friends upon matters so personal and so sacred, they cannot do so with every one whom they chance to meet.

This very reserve, however, is often made their reproach by people who talk as freely concerning religious experiences as they do about their business and family matters.

There is a feeling among Episcopalians that it is far better to be religious than to talk glibly about one's religion; that a man's piety should go out into common things; that there is a difference between religious conversation and mere talk about religion; that if a man have the root of the matter in him, it will somehow give character to all he says and does, even though he say very commonplace things and do very ordinary deeds.

Again, Episcopalians are often misjudged because they do not adopt those gloomy views of life and of religion that many others advocate. This has always been made their reproach. They have never been ready to declare life a curse and religion a great dark pall. On the contrary, they are taught to thank God for "their creation, preservation and all the blessings of this life," and to regard the Gospel as God's way of overcoming the evils of our present lot, as well as securing a blissful hereafter.

But it is assumed, perhaps, by the objector, that it is a sad thing to have been born into this evil world, that it is wrong to expect anything but wretchedness here; and that the Gospel is only an expedient for escaping greater wretchedness in the world to come.

If the objector's view be correct, then every man is worldly who is not miserable.

The objector's view is erroneous, for it is a boon inestimable to have been born. God has not wronged any man in giving him life. This is a sinful world, but men's business here is to make it better, and by combat with evil to develop those traits of character which make them Christlike. In whatever degree men become Christlike, in that degree heaven begins for them.

Cheerfulness is by no means inconsistent with a very positive religious character.

Indeed, it may be questioned if any man can be a good Christian if he limit the work of his Redeemer simply to the saving his soul from condemnation in the future world.

Again, there are erroneous views respecting wealth and the use of it that lead people to accuse others of being worldly. Some believe that to be rich is hardly consistent with the best development of the Christian character. It is always true that they that will be rich fall into temptation and a snare, and the man who aims at wealth needs constant warning against its perils.

But poverty also has its perils. A man is not of necessity a better Christian because he is poor, nor is another less a Christian because he is wealthy. It depends entirely upon what view a man takes of his possessions, be they few or many. If he use his wealth selfishly, it becomes a hindrance. If he repine at his poverty, he is tempted to sin.

Admitting that the possession of wealth often leads men to sinful indulgence, to extravagant habits, and to forgetfulness of the duty of laying up treasure in heaven, we can say that Episcopalians feel the temptation equally with others, and no more so.

If wealth allures men to worldliness, the Episcopalian is no more liable to the temptation than are other men. All alike need the grace of God to enable them to overcome its perils.

Perhaps the most common reason for this charge of worldliness is the fact that Episcopalians generally take a more liberal view of the question of amusements than do some others.

There is hardly any question so hard to settle aright as this one of amusements. What recreations are safe for a Christian? It is easy to say that no Christian should engage in anything sinful, or in anything that will injure the moral tone of others.

The difficulty arises when we draw a line, and declare that such and such things are always sinful. When some have drawn such a line they have grouped some of the most innocent recreations with some of the most injurious. For example, the reading of works of fiction and the witnessing of dramatic representations of any kind have at times been solemnly declared to be intensely demoralizing, but how few are ready to make such a declaration to-day! The error has been in not discriminating between the good and the bad.

An impure novel and a vicious play are as evil to-day as they ever have been; but not all fictitious writings are impure, and not all dramatic performances glorify vice.

All kinds of games have been condemned, whereas the evil is not always in the games, but in the gambling. And so dancing has been forbidden as an amusement tending to frivolity and impurity, whereas it may be no more harmful than some of the simplest movements in the gymnasium. Condemn impure dances, immodest dressing and postures, late hours and improper associates, but the common-sense of people rebels at the sweeping denunciations which have been directed at all dancing.

There must be discrimination. The evils associated with these and many other forms of amusement may be eliminated, and then these sources of recreation are harmless.

Religious people should recognize the need and the value of amusements, and should exert their influence rather in keeping them pure than in condemning them utterly as so many do.

But this question of amusements is too large to enter upon fully here. So far as it bears upon the present topic it is sufficient to say that our people are probably as careful to run no risk to their morals as are others. They are not worldly because they take a liberal view of recreations. If they become so, it is to be traced to the same causes that make other Christian people worldly.

The aim of this article will be greatly misunderstood if anything in it be construed into a defence of worldliness. It is one of the great perils of our day, and all Christians are exposed to it. It destroys spirituality. It leads to the decline of the religious life. But while we watch against it, let us not fancy that a gloomy view of life and of religion, or any harsh, unreasoning censures of others, will check it.

G. W. Shinn.

ENGLAND.

York Convocation.—The convocation of the northern province met on Tuesday, February 18th, in York Minster. An address of condolence to the queen on the death of the Princess Alice was adopted. A resolution was passed recommending as expedient the occasional meeting together of the convocations of the two provinces. A bill had been introduced into the House of Lords, founded upon a resolution passed by the late Synod of Carlisle, declaring that "some present regulating power in the Church is necessary, by means of which, while her faith and doctrine remain unaltered, she may be enabled to adapt her ceremonial to the changing circumstances of the time." It was decided to request the upper house to lay the bill before the government and ask its support. A resolution was at the same time passed in the upper house looking to a conference with the members of the government on the subject. During the debate the Dean of Durham said he could never believe that the Church could maintain its position as governing and directing the minds of a great people if from time to time, as new circumstances arose, it did not make large alterations in its ritual and in its ceremonies. In the introduction of hymns and music into the Church of England there was a very material alteration in the regulation of the ceremonies of the Church. He should very much doubt whether a hundred or a hundred and fifty years ago it was the custom to have music as a part of the worship in the same way in which it was now. Were they prepared as a convocation to sanction the principle that from time to time, in accordance with the thirty-fourth article of their Church, it was the duty of the national Church, as a living and active member of Christ's body, to think of the wants of the people whom it directed and taught, and to make such alterations as the changes in the times required, or were they prepared to acquiesce in a stereotyped form of worship? Were they prepared to accept as a principle that it was highly objectionable to make any changes, and to say that such as the Church was at the reformation it should remain to the end of time? He boldly said in that case the Church of England would differ from every existing Church and every existing institution in point of religion, and, above all, it would differ from the Church of Rome, which had shown its wisdom and power in perpetually adapting itself to the wants of the people with whom it had to deal; which knew how at one time to meet the wants of a great monarchy, and which was not afraid to adapt itself to the requirements of a great democracy; and which could in a very powerful way—if not in a way with which they could sympathize—become all things to all men. It was the duty of a Church, as much as the duty of an individual, to become all things to all men. It was their duty, looking at their dissenting brethren, to see by what means they had prevailed so much over the hearts of many of their countrymen and turned them from the allegiance of the Church of England, and to take every means of meeting the wants of their countrymen.

A large portion of the time of the convocation was occupied in considering the laws in reference to marriage and divorce. A report was made and accepted, recommending considerable alteration in the lectionary of 1871. A vote was passed recommending a revision of the statutes of cathedrals.

The Church and Dissent.—Some one has been making a searching examination of nonconformist figures. The Congregational Year-Book for 1879 gives 19,939 as the number of nonconformist chapels of all denominations certified for public worship to the registrar-general. But it is now ascertained that the nonconformists do not possess more than half the number of chapels they claim as such—the other half being made up of preaching-rooms, schoolrooms, temperance halls, cottages, single rooms in cottages, rooms over stables, lofts, Odd Fellows' halls, music houses, bake houses, malt kilns, reading-rooms and railway arches. If the Church of England were to base calculations of its growth on a similar mode of computation, 60,000 additional churches might have been claimed as added to the Church of England within the last few years.

The Bishop of Ely's Rejoinder.—With the utmost courtesy and friendliness the Bishop of Ely has replied to the Primus of Scotland on the subject of the Père Hyacinthe's mission. After quoting from his letter the extracts from the report of the Lambeth Conference committee, he proceeds:

"On these passages I observe—

"1. That the above are *general expressions* of the sympathy which we must all feel toward those who are struggling against the developments of modern Romanism. The definite powers intrusted to the Standing Committee are not to be looked for in such *general expressions*, but in the special terms of its appointment. When we examine these terms, we find the Standing Committee simply requested to *advise* upon such cases, as circumstances may require. To *advise* I must still hold is not to take action.

"2. That even in these general expressions of sympathy, the readiness to offer help is limited by the proviso that the offer be consistent with the maintenance of our own principles as enunciated in our formularies. Now, I submit that to initiate or foster an intrusion into a foreign diocese is *not* in accordance with our principles as an Episcopal Church. This has never been more distinctly affirmed than by the Bishops of the Scottish Church upon the consecration of Bishop Luscombe. In the letters of collation delivered to Bishop Luscombe I find the following passage: 'As our blessed Lord, when He first sent out His Apostles, commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, so we, following so Divine an example . . . do solemnly enjoin our right reverend brother not to disturb the peace of any Christian society established as the national Church in whatever nation he may chance to sojourn, but to confine his ministrations to British subjects and to such other Christians as may profess to be of a Protestant Episcopal Church.'

"I must further remark that it can scarcely be alleged that the principles of the ancient Gallican Church, as the term is commonly used, upon which M. Loyson proposes to organize his congregations, were identical with the principles of the primitive Church, which the Lambeth Conference declares to be the model upon which it would 'welcome reform.'

"As to the precedent furnished by the action of the Lambeth Conference upon the application of 'four priests and certain other members of the Spanish and Portuguese Reformed Episcopal Church, praying for the consecration of a bishop,' it does not present itself to me in the same light as to yourself. The Lambeth Conference did not accede to their request. It was content with suggesting that if hereafter the American Church should consecrate a bishop for certain congregations in Mexico, it might be matter of consideration for that bishop what assistance it might seem to him practicable and advisable to extend to the applicants. For itself, the Lambeth Conference declined action in the matter; and my own impression, gathered from the debate, is, that the conference abstained from complying with the prayer of these Spanish and Portuguese congregations from a sense of the canonical objections to such a line of action.

"A special feature in the case of M. Loyson must here be noticed. In Mexico, Spain, and Portugal a separation from the national Church is represented as already consummated. How far this is the fact I know not; but in France M. Loyson's congregations have confessedly yet to be formed.

"In tendering to him provisional episcopal oversight and conditional ministrations hereafter, we should not be responding to an appeal to our Christian charity from a body which, for following the dictates of conscience, has been by the tyranny of Rome cut off from the sacraments of the Church, but we should be sending an emissary into a foreign diocese to create a separation which does not yet exist.

"I deeply regret having to maintain an opinion in opposition to your higher authority. I have the profoundest reverence and affection for that branch of the Catholic Church of which you are the chief bishop. I believe that the importance of the Scottish Episcopal Church as an independent witness in Christendom to apostolic truth and order is far greater than in proportion to its numbers. I have never failed to protest against any intrusion into its dioceses; and now it is because I am persuaded that your tender to M. Loyson must seriously compromise the position both of the Church of Scotland and the sister Church of England, weakening their defence against schismatical invasions of their own jurisdiction, that I feel constrained, with deep respect, to disclaim for myself, as a member of the Lambeth Conference, any complicity in regard to the offer made to M. Loyson, and to repeat my conviction that the Lambeth Conference has not committed the Anglican communion to such a course of action.

"I remain, my dear Primus, your faithful friend and brother, J. R. Ely.

"The Primus of Scotland."

The Bishop of Oxford in Court.—A rule was obtained not long since calling on the Bishop of Oxford to show cause why a mandamus should not issue commanding him to institute proceedings against the Vicar of Clewer for alleged ritualistic practices. The bishop appeared in person, assisted by Mr. Charles, Q.C., and Dr. Phillimore. The bishop explained his reasons for appearing in court. This was not the first application which had been made to him to take proceedings against the Vicar of Clewer, but the promoters had no real interest in the case, and he did not wish to enter into a ruinous contest with an association having a fund of £50,000. He did not consider that when complaint was made he was necessarily obliged to institute proceedings; for the words of the statute, "it shall be lawful for the bishop," etc., were not mandatory, but permissive, designed to give the bishop in each case a discretion which it might be best for the interests of the accused and of the Church to exercise. Nor had he in this case positively refused to proceed. Mr. Carter was old, and the bishop had believed that he would resign the parish of Clewer. But, aside from this, he held that a bishop was bound to consider the effects of his act before sanctioning such proceedings as those contemplated in the present case.

On the following day the argument was resumed, Dr. Phillimore supporting the bishop and Dr. Stephens replying. The lord chief justice said he would reserve judgment.

Attempted Compromise on the Burials Question.—On Wednesday, February 26th, in the House of Commons, Mr. Monk moved the second reading of the Consecration of Churchyards Act (1867) Amendment Bill, which provided that a portion of the land added under the act to a churchyard might be left unconsecrated. He believed this offered a compromise which would not be objectionable to nonconformists, and which Churchmen could not justly oppose. After a warm and animated discussion, the house divided, when the bill was rejected by 160 to 129.

Royal Marriage.—The Duke of Connaught, son of Queen Victoria, was married to the Princess Louise Margaret, daughter of Prince Frederic Charles, of Prussia, on Thursday, March 13th, at the chapel in Windsor. The ceremony was to have taken place a month earlier, but the royal family being in mourning in consequence of the death of the Princess Alice, it was postponed for thirty days, which brought the marriage within the season of Lent.

FRANCE.

Lay and Clerical Teachers.—The Archbishop of Paris has been apprised by the new Prefect of the Seine that the resolutions of the

Paris municipality as to the substitution of lay for clerical teachers in the elementary schools will shortly be carried out, and in two cases the change has already been announced. The *Union* calls on Roman Catholics to open new schools, where the children of Christian families may escape "the tyranny of official and atheistic teaching."

GERMANY.

RATIONALISM IN GERMANY.—It appears that undue prominence has been given to the effort on the part of a very few Protestants in Germany to get rid of the Apostles' Creed. It was simply the proposal of one pastor in one of the district synods of Berlin that this creed should not be obligatory in public worship. After a long discussion, the subject was referred to the provincial synod. This outburst of rationalism was immediately repudiated by other synods, the supreme council rebuked it, and the originator of the movement was compelled to apologize.

ITALY.

THE POPE AND THE PRESS.—A rapid change has taken place in the sentiments of the Vatican toward the press since, four years ago, Cardinal Antonelli told a correspondent he was indifferent to what the press might say—the Church could stand without it. In June, 1877, Monsignor, now Cardinal, Parrocchi, who was himself once a journalist, assembled in Rome and presented to Pius IX. the representatives of 400 Catholic papers. Now nearly 1,000 press-men from all parts of the world, representing 1,302 Catholic newspapers and reviews, have gathered in Rome to render homage to Leo XIII. on the anniversary of his election, and on Saturday, February 22d, the pope received them in the Hall of the Consistory, surrounded by the personages of his court, and attended by Cardinals Manning, Di Pietro, Ledochowski, Franzelin, Giannelli, Mertel, Nina, Sacconi, and several archbishops and bishops, among whom was Monsignor Mermillod. An address was read by Monsignor Triperi, and the pope made a reply, which, according to the *Voce della Verità*, will certainly form the programme for all the Catholic journals in the world.

AN ARCHBISHOP IN DIFFICULTY.—It is stated that 300 influential Roman Catholics of Bologna have made an urgent demand upon the pope for the recall of Cardinal Parrocchi, archbishop of that city. In this memorial the petitioners have exposed, both from the political and religious point of view, the conduct of the cardinal, whose actions, they aver, are of a nature to produce trouble and disorder among Catholics and in the ranks of the clergy. They complain also that the archbishop has surrounded himself with persons whose presence at the archiepiscopal palace gives offence to every class of respectable citizens, and they add that in the government of his diocese favoritism is the order of the day. This memorial has produced a serious impression at the Vatican—the more so as the government has already declared that it will never grant the *exequatur* to the Archbishop of Bologna. The Holy See has, therefore, invited Cardinal Parrocchi to reply to the accusations brought against him. The archbishop has obeyed, and his Holiness has sent the Cardinal's answer in justification of his conduct and the memorial of his accusers to the congregation of bishops and regulars, which is charged to institute a process and formulate an opinion on the whole affair. The position of the archbishop has become, in consequence of the offence taken in so many quarters, extremely difficult; and it is thought that, even should the opinion of the congregation be favorable to him, his recall would be nevertheless a necessity. It is right to add that since the publication of these facts in the *Italie*, the *Osservatore Romano* has flatly contradicted them, declaring that they are the lying inventions of the bitter enemy of the Church. But to-day the *Italie* maintains the exact truth of its report; and asks, "Does the *Osservatore Romano* desire us to publish the petition, and the documents which accompany it? We wait for a reply." The Rome correspondent of the *Guardian* asserts that he has himself ascertained that the main facts are undoubtedly true.

CHINA.

WUCHANG.—On Sunday, the 5th of January, additional interest was given to the services in the chapel of the Nativity by the baptism of twelve persons.

Possibly few congregations at home would consider this a source of additional interest; and in many instances, no doubt, at the close of the beautiful and solemn ceremony, watches would be taken out to see how much time had been consumed by the interruption to the usual order of the Church service. But here the receiving of the sacrament of baptism means much. It has a solemn significance that cannot be felt under other conditions than such as exist in pagan lands.

To come forward in the presence of many witnesses to receive the sign of the Cross—the mark of the Lord Jesus Christ—and to vow allegiance to the *One* true God, who forbids the bowing down before and the worship of other gods, means here the resolve to suffer for Christ, to endure hardness; to meet with the spirit Christ enjoins—the sneers of friends, the abuse of neighbors, the contempt and distrust of those in authority, and, more than all, the tearful and bitter reproach of parents, or husband, or wife, or of one's own children.

And thus it happens that a class of adults coming forward to be baptized forms a scene of both sad and joyful interest.

It is a matter of constant regret to our people that the chapel of the Nativity is too small. Extra seats and more room are needed every Sunday morning. It is not an uncommon thing to see men, and even women, coming to church with stools or benches under their arms, that they may be assured of a seat. It will be remembered that this chapel was built at a very small cost, and therefore not very well, to serve until the committee for foreign missions could see their way to put up a suitable building. That time has not yet come. But our congregation has outgrown our chapel.

It is a pity that on the pretty hill between the Bishop Boone Memorial School for boys and the Jane Boblen Memorial School for girls there does not stand a memorial church. Our mission does not want a sixty-thousand-dollar church, but one to cost *one-thirtieth* part of that it does want, and must have.

A large class of candidates for confirmation are awaiting a visit from Bishop Schereschewsky, who will probably be here within a few weeks.

CANADA.

MONTREAL—*Confirmation.*—On Friday, February 28th, the lord bishop confirmed one person in Knowlton. On Sunday, March 2d, in St. Matthew's church, South Stukely, he confirmed four persons.

TORONTO—*The New Bishop.*—The *Globe* gives the following biographical sketch of the newly chosen Bishop of Toronto: "The Venerable Archdeacon Sweetnam, M.A., was born in London, England, and graduated at Christ's College, Cambridge, receiving the degree of M.A. in 1862. For the next three years he occupied several distinguished positions in English educational institutions, chiefly at Islington, and in 1865 was invited by his Lordship, Bishop Hellmuth, then Dean of Huron, to the responsible position of Head Master of Hellmuth Boys' College, which he filled with great ability and success. After severing his connection with that institution he held for some time the position of Mathematical Master of Upper Canada College. In 1872 he received a call from the Bishop of Huron to the rectorship of Grace church, Brantford, and this position he filled for two years with much acceptance. He then returned to London, and was appointed canon of the cathedral. Two years ago he was solicited by the bishop to take his present position as assistant minister and acting rector of St. Paul's church, Woodstock, and was appointed Archdeacon of Brant. He has uniformly for many years past been appointed clerical secretary of the synod, and was chosen to the important office of secretary to the bench of bishops during the Provincial Synod."

NEW BRUNSWICK—*St. John.*—An ordination of deacon took place at St. Paul's church, St. John, on Sunday, March 9th. It was by request that the service was in connection with a confirmation. The candidates were Messrs. William F. Greer, of St. Augustine's College, Canterbury, Eng., William J. Williamson, and Frederick Towers, of the New Brunswick University. The two former each wore his college hood over the surplice.

The Rev. F. Partridge preached, giving a clear and strightforward statement of the Church's estimation of the gift and grace of the sacred ministry. The three candidates were presented by the Rev. Canon De Veber, who, with Canon Medley and Mr. Sill, invested the newly-ordained deacons with their stoles. Mr. Williamson read the gospel. Morning Prayer had been said at an early hour, and at 11 A. M. the ordination service began with the sermon after a processional hymn as the bishop and other clergy entered.

In the Holy Communion the bishop was the celebrant, intoning the priest's part throughout. The service was Dykes in F. The usual parish choir was increased by singers from Trinity and St. John's churches, and sustained their part admirably. The church was filled to its utmost capacity, many dissenters being present and seemingly impressed by the solemnity and dignity of the service.

In the evening the bishop confirmed twenty-one persons, one-third of whom were men and boys. The metropolitan preached in his usual clear, simple, and vigorous style.

MAINE.

PORTLAND—*Missionary Work.*—The Rev. Mr. Pember has been doing efficient work for a year past in the suburbs of this city, under the direction of the bishop of the diocese. Services are held on Sunday mornings at West Deering (Capisic) and Sunday evenings at East Deering, and are well attended. An important part of Mr. Pember's work is done in the reform school. Service is held with the boys every Sunday afternoon, and lectures on popular subjects are given on Wednesday evenings, closing with short liturgical services.

WOMAN'S AUXILIARY.—A branch of this association was recently organized in this diocese, and four parishes are represented in it, three other parishes promising to join it hereafter. A constitution has been adopted and officers have been elected to prosecute the work. The following persons are the officers elected for the year: President, Mrs. Neely, Portland; vice-president, Mrs. J. T. M'Cobb, Portland; secretary, Miss Ballard, Brunswick; treasurer, Mrs. Caleb Stevens, Pittston; executive committee, Mrs. DeWitt, Augusta; Mrs. J. Richards, Gardiner; Miss Ingalls, Wiscasset.

NEW HAMPSHIRE.

SOUTH-EASTERN CONVOCATION.—The sixth meeting of this convocation was held in Nashua, on Tuesday, March 11th. The attendance was good. There was a celebration of the Holy Communion, with a sermon by the Rev. D. C. Roberts, and afterwards an informal discussion of questions pertaining to Sunday-schools by the Rev. Messrs. Roberts, Beard, and Hill. A business meeting was held in the rector's study in the afternoon, when it was voted to hold the next convocation at Pittsfield, Tuesday, May 27th, and then to discuss the subject of Foreign, Domestic, and Diocesan Missions.

In the evening there was a public service, and the following questions were discussed: I. "A Religious Life Necessary to a Complete Morality," by the Rev. D. C. Roberts; II. "The Church a Teacher Come from God," by the Rev. H. F. Hill; III. "The Church a Teacher to the Present Generation," by the Rev. L. Waterman; IV. A general summing up of these three questions, by the Rev. L. Sears, dean of the convocation.

NASHUA.—The work of the Church at this place has received a fresh impetus from the building of a new church, and for the first time in many years the prospect is very cheering.

HOLDERNESS.—The school for boys at this place will be opened during the coming summer or autumn.

VERMONT.

NORWICH UNIVERSITY—*Death of Gen. Jackman.*—This institution has recently met with a

severe loss in the death of Gen. Alonzo Jackman, LL D., who entered into rest on St. Matthias's-day. He was the first graduate, and had been professor of mathematics in the university for thirty-five years. He was attending to his duties as usual the week before he died, and on Monday, after attending church twice on Sunday, he fell in his house from heart-disease, and very soon expired. He was an earnest Christian and a very able instructor. His will leaves his property for the benefit of families of deceased clergymen and of clergymen in need.

CONNECTICUT.

ANSONIA—*Christ Church.*—The bishop of the diocese visited this parish on Monday, March 3d, and administered the rite of confirmation to twenty-three adults, presented by the rector (the Rev. Howard T. Widdemer). The bishop confirmed sixty-five persons in this church on the last Sunday in November, 1878, making in all eighty-eight confirmations within little more than three months.

NEW YORK.

NEW YORK—*Mission of the Holy Cross.*—The bishop of the diocese confirmed eighty Germans connected with this mission, in the church of the Nativity (the Rev. John F. Esch, rector), on the Second Sunday in Lent, March 9th. Another confirmation is appointed to be held before Whitsun-day.

Church German Society.—The fourth annual report of this society has been published. It includes the reports of the executive committee and the treasurer. The report of the committee gives in detail the work accomplished by the society during the last year in its several mission stations, the substance of which has already been published in THE CHURCHMAN. The treasurer's report states that the total receipts of the society for the year ending January 9th, 1879, were $4,513.96, and the total expenditures, $4,276.51. The executive committee is composed of the bishop of the diocese, president *ex-officio*, and several of the clergy and laity of the city.

Church Society for Promoting Christianity among the Jews.—The board of managers of this society met in New York on February 21st, the bishop of the diocese in the chair. Reports were presented of missionary and colportage work in the city and vicinity, and at several points in the West, showing 704 house-to-house visits, made since the last meeting of the board, visitations of hospitals and public institutions, conversations in the street, delivery of lectures, and distribution of Bibles, Testaments, Prayer Books, and Messianic tracts in several languages.

An interesting report was presented from the society's school in this city, showing it to be in a flourishing condition. The Rev. C. Ellis Stevens, secretary of the society, stated that early in the winter excitement was aroused in the Jewish community over the progress of this department of the society's work, commendatory notices of which had appeared in several denominational journals, and also in the secular press. A systematic effort was made to draw pupils away from the school and adversely influence their parents, some of whom had become Christians. A plan was also set on foot for the establishment of opposition schools, one actually being opened in the neighborhood, and collections made in its behalf in several synagogues of the city. The *Jewish Messenger*, one of the leading Israelitish journals, declared editorially that "this is the only method of defeating the conversionists. They must be foiled with their own weapons." And again: "A single effort of this kind is always powerless to defeat the design of the conversionists. There must be united action." The society's work, however, received no check, and not a child was lost. A strong and loyal *esprit de corps* resulted, and promise is held out of an increase of pupils in the spring.

The secretary also reported that some of the clergy in widely separated parts of the country were, with the society's aid, working among the Jews resident in their own parishes, giving ground for a hope that parochial missions to the Jews, which were beginning in England to demonstrate their practicability, would extend themselves in America. Only so could the entire body of the Jews be reached. These people were more easily influenced, especially in country districts, than was usually supposed, and a good harvest might be gathered into the Church from at least the rising generation as a result of wise effort on the part of the local clergy, aided by the means at the society's disposal.

On motion of the Rev. Joshua Kimber, local secretaries were appointed in several dioceses. After routine business the board adjourned.

The Italian Mission.—Last Sunday, the third in Lent, the bishop of the diocese administered confirmation in St. Ambrose church to a class of forty Italians, presented to him by the missionary, the Rev. C. Stauder, who also conducted the service and addressed his countrymen with a very pathetic exhortation.

The evening service, so well rendered in the sweet Italian tongue, in which all the congregation joined, and the promptness in answering to the responses and in singing the psalms and hymns familiar to our Church people, differing only in the language, showed how the Italians love and appreciate our rites and our liturgy.

The church was full; and though there met at the same time young and old, men, women, and babies, their behaviour and devotion was exemplary. A few Americans also were present, those who know that in the Italian church they can enjoy "a hearty service."

Since this mission was organized, six years ago, it has yearly progressed, and lately it has taken very large proportions. It is no more an experiment: it is an accomplished fact, which has taught us that if better facilities were offered to it, it would become in a few years a very fruitful field. A church for its exclusive use is now needed, and this need is an immediate one. Hitherto many a poor little waif, suffering under a cruel padrone, has been benefited by this mission; many a careless vagabond has been induced to become a useful member of society through its efforts; many a forlorn and forsaken family have found bread, garments, employment, life, through its charity; many a fallen one, through its assiduous care, has been reclaimed from superstition, ignorance, and infidelity, and to-day can testify to the saving power of the Master.

Indeed, whoever has considered the great need of such a mission in our midst, has followed its history from the time of its organization, has been made aware of the heroic, untold sacrifices it had to go through, and at the same time witnessed the fruits it has wrought, and last Sunday the affection, the devotion and the meekness of heart that these people brought before a bishop of our Church, could hardly be made to believe that the Italian mission is on the point of being given up; that the few gentlemen of the Italian committee who supervised it have disbanded; and that its devoted missionary and institutor, with a broken heart, is looking elsewhere for a new field of usefulness. It is a shame for our Church to have to send back to tread their old paths one thousand souls rescued from the jaws of Satan, or hand them to a sect, only because a few hundred dollars which are needed to meet the expenses of the mission are not forthcoming! But, alas! this is the sad case.

LONG ISLAND.

BROOKLYN—*St. Ann's Church.*—The guild of this parish has issued the March number of the *St. Ann's Guild Record*. It represents the work of the guild to be flourishing in its several departments, and records some valuable "free-will gifts" by members of the parish.

WESTERN NEW YORK.

CANASERAGA—*Bishop's Visitation.*—On the 19th day of February Bishop Coxe visited Trinity parish at this place. He was accompanied by the Rev. E. Jay Cooke, of Warsaw, and the Rev. William Westover, of Nunda. They were met at the station by Mr. W. M. White, and taken by him to his charming country home, where, with the rector, the Rev. John W. H. Weibel, and a portion of his family, they were most delightfully entertained. In the evening the bishop preached a strong and searching sermon on the importance of recognizing and responding to "The time of our visitations." In spite of a heavy snow-storm, a large congregation was in attendance. The music was excellent. There were six persons confirmed. The parish is united and prosperous. Just now they are busy raising means to improve and beautify their already attractive and valuable church property.—*Our Church Work.*

NEW JERSEY.

BORDENTOWN—*Christ Church.*—It is expected that this parish (the Rev. Nathaniel Pettit, rector) will soon begin the erection of a new church.

PENNSYLVANIA.

STANDING COMMITTEE.—At a stated meeting of the Standing Committee of the Diocese of Pennsylvania, held March 11th, 1879, Messrs. Wm. B. Thorn, Wm. M. Harrison, and Edward Kilbourne Tullidge made application for the recommendation of the committee for admission as candidates for Holy Orders.

JOHN CLAYTON, Secretary.

PHILADELPHIA—*City Mission.*—Of the sum of $10,000 needed by the city mission, $7,829.61 has been raised, leaving $2,170.39 still to be obtained.

Mexican League.—The first annual meeting of the Philadelphia branch of this society was held in the parish building of the church of the Holy Trinity on Friday, March 7th. The Bishop of New Jersey presided and opened the proceedings with prayer. The annual report stated that nine meetings have been held since the organization of the league. Eleven parishes are represented in it. The treasurer has received $1,967.71, and paid out $1,401.50, leaving a balance in the treasury of $566.21. The following officers were elected for the ensuing year: President, Mrs. Thomas Neilson; treasurer, Mrs. Alexander Brown; secretary, Miss Carrie E. Darlington, of Bryn Mawr.

PHOENIXVILLE—*Burglary.*—Last night (March 7th) the rectory of St. Peter's church of this place was entered by burglars and robbed of a considerable quantity of silverware and all the wearing apparel belonging to the family that they could find; also an overcoat belonging to the Rev. Joseph D. Newlin, rector of the church of the Incarnation, Philadelphia, who was here assisting in the Lenten service. The burglars effected an entrance through a cellar window, and none of the family was disturbed. The robbers left behind them a heavy bar of iron, which was doubtless intended as a weapon of assault if they had been discovered.—*Episcopal Register.*

ADMISSIONS TO THE DIOCESE.—The following clergymen have been admitted to canonical residence in the diocese by the bishop: On January 30th, the Rev. De Witt Clinton Loop, from the Diocese of New Jersey; on March 8th, the Rev. Basil William Maturin, from the Diocese of New York.

MARYLAND.

UPPER MARLBOROUGH—*Ordination.*—On the Second Sunday in Lent, March 9th, the assistant bishop held an ordination in Trinity church, and admitted Mr. William Brayshaw, Jr., to the holy order of deacons. Morning Prayer was said by the rector, the Rev. Dr. Lewin, and the sermon was delivered by the Rev. Dr. Joseph Trapnell, who was rector of Trinity church from December, 1838, to December, 1844. In the evening the assistant-bishop preached and the Rev. Drs. Trapnell and Lewin said the service, assisted by the Rev. Mr. Brayshaw.

BALTIMORE—*Addresses by Bishop Williams.* On Sunday, March 9th, the Bishop of Connecticut made addresses in Grace and St. Barnabas's churches, and in the church of the Ascension, in this city, in behalf of the Society for the Increase of the Ministry.

Church of Our Saviour.—The work carried on in this parish, under the pastorate of the Rev. W. Foster Morrison, is of a very interesting character and of great promise. The church is situated in East Baltimore, occupying a central and commanding position on North Broadway, and will accommodate about 600 people. The number of communicants is 167. When the present rector took charge, about a year and a half ago, the people were much disheartened, which was mainly due to the fact that the parish

was weighed down with a floating debt of $800' previously incurred for current expenses. This debt has been paid; in addition to which the church has been newly painted and the property otherwise much improved. The church of Our Saviour is believed to be the only self-supporting, free-seated church of our communion in East Baltimore. Its success as such appears now to be assured.

In the Sunday-school there are as many as 300 children, led by twenty-six teachers and other officers. By Easter every class is to be provided with a handsome silk banner.

A particularly interesting feature in the working of this parish is the existence of its free reading-rooms for young men, which have now been open for upward of a year. Moreover, as is the case in all parishes, the women do at least their full share of the work, if not more, the Ladies' Mite Society having been of great assistance in raising funds for the work of the parish. The congregations are good, and are steadily increasing. The rector expects to present a large number of persons for confirmation on the evening of Thursday, April 3d, which will be the third confirmation in this parish within the last fourteen months.

The present Lenten season abounds in services, on week-days as well as Sundays, with public prayer, meditations, sermons, and lectures; and on Wednesday and Friday evenings, after Divine service, candidates for confirmation meet for instruction.

St. Andrew's Church.—This old parish, the rectorship of which was recently resigned by the Rev. William R. Pickman, is now in charge of the Rev. Joseph Reynolds, who enters upon his duties with a good prospect of success. Among the parishioners are many noble workers; and a hearty and hopeful spirit appears to animate them for a new campaign in the cause of their Master.

East Baltimore—St. Matthew's Church.—This chapel was opened on the evening of Monday, March 10th, as a mission for colored people in that quarter of the city, in connection with Trinity parish. The choir from St. Mary's church attended upon the occasion, and rendered the service chorally. The Rev. C. B. Perry preached; and at the close the Rev. Mr. Roberts (colored), who is placed in charge of the mission, delivered a short address. The Rev. John S. Miller, of Trinity parish, had the direction of the whole service, and closed it with prayer and benediction. Similar services were held on each evening of the week, except Saturday, the choirs of St. Mary's and St. James's, both colored, attending, in cassock and cotta, on alternate evenings; and different clergymen, interested in the work, being present and giving their assistance. The Rev. Mr. Roberts, who is only in deacon's orders, is to be ordained priest by the assistant-bishop, in the chapel of St. Mary the Virgin, on the Fourth Sunday in Lent.

St. Paul's Church.—The parochial mission which was inaugurated in this parish at the beginning of Lent came to a close on Tuesday, March 11th. During its continuance it excited much interest, and was attended by large congregations.

Canton—Mission of the Holy Evangelists.—Within the last few weeks we have recorded an account of a confirmation which was held in this mission by the assistant-bishop. The fact was alluded to, that, under the stress of present circumstances, the work is done almost exclusively by three earnest laymen; the assistance of a priest being rendered, as often as possible, in the exercise of his peculiar office. During the past week, by the invitation of the dean of the Convocation of Baltimore—Dr. Rich—services have been held at the chapel in the evening; the sermons being delivered by different clergymen belonging to the convocation. The congregations were very good, and manifested great interest.

EASTON.

The Bishop's Health.—A letter has been received from the bishop of the diocese, dated at Rome, February 15th. He states that there has been no unfavorable change in his health, and no material change in it or any sort.

VIRGINIA.

Cartersville.—The Rev. Dr. J. H. Morrison, rector of St. John's and St. James's churches, has been dangerously ill with threatened paralysis, but at last accounts was better.

Petersburg—*Church Work Among the Colored People.*—The Rev. Giles B. Cooke has addressed a communication to the Diocesan Missionary Society, describing his work among the colored people of this city, as follows:

Thinking that your committee would like to hear something of my work and labors as your missionary, I take pleasure in making the following report: The congregation numbers about one hundred communicants, and, including their children, the membership, old and young, equals about one hundred and fifty. Adding the visitors to the church and excluding children, the average attendance on the services of the church has increased this year to about one hundred and fifty persons. In this connection let me say that our Church is becoming more popular with the leading and more respectable of the colored people here. For instance, last Sunday night, in a very full congregation, I noticed several of the foremost colored citizens of our town with their families. Mrs. Bishop Payne has been largely instrumental in increasing the congregations by her frequent visits among the colored people of all the denominations. In this respect, and in other ways, I have already found her invaluable. Let me here report that she has made since the 5th of last November one hundred and seventy-nine visits. She has also organized a Bible class for aged and other females, and a sewing society to teach the girls how to sew, and also to furnish clothing for the needy of the congregation. The regular services of the church are—Morning Prayer at 11 A. M., and Evening Prayer at 7:30 P. M., on Sunday; Evening Prayer every Wednesday at 7:30 P. M., besides appropriate services on saints' days; Bible class every Friday at 7:30 P. M. These services are well attended. The school numbers one hundred and ninety-two present, *i. e.*, actually attending, with about two hundred and fifty on the roll. The four regular teachers are all colored, named Alfred S. Pryor, in charge of first department; Virginia Morgan, of second department; John Campbell, of third department; and Flora Davis, of fourth department. I have also an infant department under Mrs. Caroline W. Bragg (colored), who has been identified with the work since its inception. The session is for twelve months, with a short vacation at Christmas, and one month for the infant department and two months for the other departments in the summer. Regular service every morning, except Sunday, at 9 o'clock, consisting of Morning Prayer and lecture. The children, like the congregation, have a burial league, which, for ten cents paid at the death of any member, entitles each one to a decent burial without expense to the family. Latin, French, mathematics, and the English branches are taught in the first department; reading, writing, and arithmetic in the other departments, with A B C and Calvary Catechism (orally) in the infant department. Mrs. Payne spends one hour every Friday afternoon in teaching the Bible and the Church Catechism to the departments in turn. Morning and afternoon Sunday-schools are well attended, considering the colored Baptists and Methodists use every means and device to keep the children away; and then many of the children are too young and small to come alone. The scholars of the morning Sunday-school also attend Morning Prayer in the church, and thus make part of the congregation. I teach both Sunday-schools, assisted by one of the young men, who is studying for the ministry.

Last church year I used Shinn's leaflets; this year I have introduced Pattison's. Mrs. Payne teaches the children in the afternoon Sunday-school who are too young to understand the leaflets. Our church and Sunday-school organists were two of my normal scholars. The theological department, under the Rev. Prof. Spencer, has two regular candidates for our ministry, one Baptist and two Methodist preachers attending the lectures. Mr. Campbell, who is now acting as one of my teachers, has decided to study for the sacred ministry of our Church. Prof. Spencer devotes about three hours to his theological classes every day except Saturday and Sunday. These students act as missionaries also, and thus do much good to their race in Petersburg. The finances of the colored work here are managed by a sub-committee of the committee on colored congregations for this diocese. The Rev. C. J. Gibson, D.D., is chairman; Messrs. J. S. Gilliam, Jr., secretary; Oscar Egerton, corresponding secretary; and W. L. Zimmer, treasurer. The committee meet the second Thursday in every month and consider the ways and means of carrying on the work.

As to my own labors, I can only say that I try to be occupied all the time in doing the work the Master has given me to do. I spent part of last summer in Rockingham and Bath counties, preaching every Sunday to white and colored congregations. Since September, besides my regular duties here, I have been to Powhatan county, Va., on the invitation of the Rev. Frank Stringfellow, and preached for the colored people there three nights. The colored people are taking more interest in the Church, not only in Petersburg, but throughout the State, than heretofore. There is a great opportunity now presented here for doing away with the prejudice that the colored people have always entertained toward the Church, if I only had the means at my command. Our professor in charge of the theological department only receives $600 per annum for his labors, and his salary is raised by outside contributions. My teachers only receive $250 per annum, which barely supports them. The theological classes meet in an outhouse. The school is so crowded that the fourth department also occupies an outhouse. We have desks for not one half our scholars, and very few of the conveniences and appointments of a well-ordered school. How we have managed under so many difficulties to do anything at all is simply marvellous. But for its having been God's work and not man's, it would have gone down long ago. Give me enough to procure teachers of a higher grade, and I will be able to raise the standard of the school. Let the theological department be liberally sustained, and it will become (on account of its location), in time, the theological training school for the colored people of the South. In conclusion, let me declare it as my strong conviction, after ten years' experience in the colored work, that well taught and well managed church schools will be, under God, the only successful way of reaching the colored people along with preaching the Gospel to them whenever they can be gathered together.

Respectfully submitted,

G. B. Cooke, Missionary, &c.

GEORGIA.

St. Simon's Island—*Christ Church.*—This is one of the oldest three parishes in the diocese, the other two being the parishes of Christ Church, Savannah, and St. Paul's Church, Augusta. It was organized in 1814, and the church was consecrated by the late Bishop Elliott in 1843. The residents of the island—cotton planters, many of whom had been English Churchmen—supported it until the breaking out of the civil war, when all were obliged to leave the seacoast. During the war the parish lost all its invested funds, and the church building was very much injured and made entirely unfit for use. Since the war the families who have returned to the island have been too poor to repair the church, and no services have been held on the island. The parish now numbers thirty-one white communicants and many colored, and is striving very hard to raise money sufficient to obtain the services of a clergyman who can give a part of his time to its care. It cannot hope to rebuild the church yet, and cannot afford even to rent a room for services.

The bishop of the diocese (the Rt. Rev. Dr. John W. Beckwith) recently visited the island, preached, and confirmed seven persons, of whom four were white and three colored. The parish appeals for aid from other Church-people in their effort to restore the services of the Church, and the bishop writes: "The appeal is heartily endorsed by me. I sincerely trust that this effort may be blessed." The appeal has a special claim upon the sympathy and coöperation of benevolent Church-people. Contributions may be addressed to Mr. H. A. Gould, treasurer, Christ church parish, St. Simon's Mills, Ga.

WESTERN TEXAS.

EPISCOPAL VISITATIONS.—Bishop Garrett, of Northern Texas, has lately made a series of visitations in this jurisdiction for Bishop Elliott, absent in Europe for the benefit of his health. Bishop Garrett has traveled more than a thousand miles in making the visitations, officiating, among other places, at Cuero, Victoria, Goliad, Chocolate, Lavaca, Indianola, Corpus Christi, and Rockport. His time has been occupied in visiting from house to house, preaching, confirming, and administering the holy sacraments; and the churches have been greatly strengthened by his work among them. At Cuero the bishop confirmed nine; at Victoria, three; at Chocolate, five; at Indianola, one; and at Corpus Christi, one.

DAKOTA.

FARGO.—The church at this place has been so far repaired that it can be used for Divine service. Since March 1st evening service has been conducted by the Rev. Mr. Peake, of Morehead, Minn. On Sunday, February 16th, the Rev. Mr. Miller, of Bismarck, officiated morning and evening. The Bishop of Nebraska has taken the responsibility of carrying the work forward, and he needs assistance to meet the expense incurred and to complete the work. The people are laboring bravely to do what they can to renew and sustain the services at this great distributing point of the new north-west. The people of Fargo have pledged $300 per annum toward the amount necessary to sustain a missionary, whom the bishop purposes to send to them next month.

COLORADO AND WYOMING.

THE WORK OF THE CHURCH IN THE JURISDICTION.—Could the Church at large fully comprehend the jurisdiction of which Bishop Spalding is the head, the work of the Church here would be seen to be second to none in necessity, and in promise also, of any under the care of the mission board. The field here for the Church to occupy is a most interesting one, and is continually growing; the means with which to extend the work are so small compared with the increase of opportunities that the outlook is almost overwhelming. At the present rate of growth in population and wealth, it will not be many years before Southern Colorado should be formed into a separate missionary jurisdiction. The growth of all the old towns and settlements is constant, while many new mining centres are yearly becoming towns and cities in size and importance. The mining town of Leadville, not yet two years old, has now a population second only to Denver in the State; and during the coming summer its inhabitants will certainly go beyond 12,000 in number. Owing to its high altitude, it was thought that work of all kinds would be, in a measure, suspended until spring; yet during these winter months the product of some of the best mines there will amount to $600,000, while many permanent improvements have been under way all the time. The town supports at present three daily newspapers. In September last the new mines at Silver Cliff, sixty miles west from Pueblo, began to attract attention, and before December a population of more than 1,000 people had gathered in and around the new town; cold weather and snow caused active operations to cease for the present, but with the opening of spring great numbers will flock to that place and to Rosita, a few miles distant. These last-named places are in the Wet Mountain Valley, a fine stock growing and agricultural as well as mineral region. The mines at all these new camps are more easily and less expensively worked than any ever discovered in the Rocky Mountain countries, and this forms part of their attractiveness to these people that are coming to Colorado from all portions of the Eastern States. The principal emigration is from the States west of the Mississippi, but representatives can be found here from every State of our own country, as well as from almost every country of Europe. The permanency of the Leadville mines is already assured, while a number of the mines in the Wet Mountain Valley have been worked with profit since 1873. To the south-west of this valley is the San Luis Valley, larger and more widely known, and into which the railroad found its way last year. A new town, located in a good agricultural region, has sprung up at the terminus of the road on the Rio Grande, several miles from Del Norte. West of this valley is the great San Juan region, whose capabilities, undeveloped resources, and growing need of Church privileges for its population have heretofore been noticed by the Rev. Mr. Convers, former missionary at Del Norte. South from Pueblo, and east of the mountains, is the large and growing town of Trinidad, which the Atchison, Topeka, and Santa Fé Railway has just passed through on its entrance into New Mexico. The Rev. Mr. Hoge is at Ouray, a far-off town in the San Juan country, and the Rev. Mr. Drummond, of Cañon City, makes an occasional visit to Rosita and Silver Cliff; but beyond this all these towns and regions are virtually unoccupied. The population is an intelligent and enterprising one; of course, the larger portion of it is composed of young men, but everywhere there are some families, and as the towns grow in age and permanency the number of these will increase.

It would be a wise thing if the Church could at once put an active missionary in all these places, as well as others not mentioned, and thus begin to occupy the field so wonderfully opening in Southern and Western Colorado. Some of the strongest railroad corporations in the United States are using every exertion of men and means to reach the principal points in these regions. All winter long the Atchison, Topeka, and Santa Fé Company, whose directors and stockholders are well-known Boston capitalists, has had its forces at work in the Grand Cañon of the Arkansas river, fitting a road-bed for the extension of their railway from Pueblo and Cañon City to Leadville, which place the road will reach by next October. The same company, on its southern extension, is tunneling the Ratou range of mountains at Trinidad, and by April its rails will be laid to Las Vegas, within forty miles of the ancient city of Santa Fé. The Union Pacific and the Kansas Pacific railway companies are also striving to reach the trade of Leadville and the San Juan country by lines from Denver.

Certainly, if these far-seeing business men see enough in these new lands to warrant the great exertions and the heavy expenditures they are putting forth to control the travel and the business of the coming populous regions of Colorado and New Mexico, the Church should be equally alive to the work of spiritually guiding and controlling these thousands and tens of thousands of men who have left behind the influences and the restraints of their former homes, and who may here be approached and influenced as many of them could not be elsewhere. The opportunity of the Church is a grand one. Instead of the $3 500 a year that the Bishop of Colorado is allowed for carrying on this work, he needs and should have ten times that amount. It could all be judiciously expended, and would in a short time come back to the Church with interest.

F. A. SLOANE.

Pueblo, February, 1879.

NEW MEXICO AND ARIZONA.

BISHOP'S CIRCULAR LETTER—*The Wants of the Church in the Jurisdiction.*—The bishop has issued the following letter:

To the Members of the Episcopal Church:

MY DEAR BRETHREN: Having been appointed provisional bishop of this jurisdiction, and being unable at present to make a visitation, I address to you this pastoral letter.

As you are not living in communities where missions organized could promise self-support, and as the domestic committee of missions has been embarrassed for the want of means, and as two attempts to supply you with a bishop have only resulted in failure, it has been impossible as yet to initiate and carry on Church work in such manner and to such extent as was desirable. You have felt at times, no doubt, that the Church, your spiritual mother, was neglecting you; but it is believed that a new day is dawning. Railway communication across the two territories is expected in the near future, your valuable resources will attract a large immigration, permanent and promising towns will doubtless spring up, the Church will, it is hoped, be roused to her duty. You will have a bishop of your own and a working body of faithful missionaries, and permanent and strong foundations will be laid for Christian education and the institutions of the Church of God. Let us pray and labor for this end.

In the meantime, what are we to do? Our purpose is to begin work at the two principal towns in Arizona as soon as the necessary arrangements can be made. Our one missionary, who has been laboring for four years in New Mexico, should be supported by the addition of one or more clergy as soon as possible. We must be prepared to take advantage of the new openings for the Church on the line of the railroad as it progresses southward. The chief permanent centres should be chosen, the work made strong in them, and developed and extended from them. At favorable points, where there are even a few Church people, suitable persons, willing to act as lay readers, will be duly licensed when properly recommended. The Christian father should do this in his family, and he may call in his neighbors to worship God on the Lord's day. Whenever it is practicable to gather a few children in a school-house or a private room, a Sunday-school should be established. Any earnest Christian, man or woman, can do this, making the Prayer Book familiar by use, and teaching the Church Catechism, the Collect, and the Gospel.

The appropriation of the domestic committee for the current year is not more than sufficient to support two missionaries. It is intended to support three, and to pay the travelling expenses of the missionaries in reaching their stations and of the bishop in his visitations. We must labor under difficulties and discouragements, but if we can get the work well in operation and show encouraging results this year, we can doubtless secure a larger appropriation hereafter. We must work in *faith* that the cause of Christ and His Church shall not fail for lack of means, and we must show our faith by our works.

I am forced to look to you to contribute to the work according to your ability. Without your earnest coöperation success is impossible. If you will all give as generously as possible out of your abundance or your penury for the support of such missionaries as may be in the field, sending your offerings to me, or regularly to the Rev. H. Forrester, at Santa Fé, they will be faithfully applied to the object. It is impracticable to keep a missionary in any place where a considerable part of his support cannot be raised, nor can there be any healthy growth unless self-support be cultivated to the utmost extent possible. They to whom the services of the Church involve no cost generally care little for them.

Finally, let me exhort you to faithfulness in your vocation and ministry as Christians. Your prayers and alms must be relied on to bring down blessings upon yourselves and to ensure the establishing of the Church in your midst. Do all you can for the cause of Christ by a holy walk and conversation, by word and deed, by prayers and offerings. Let family prayers be maintained in every Christian household. Let the services of the Church be read on Sundays wherever two or three can be assembled. Work earnestly for the increase and prosperity of any mission formed in your town or neighborhood. See that your children be taught the Creed, the Lord's Prayer, and the Ten Commandments, and whatever belongs to a Christian's faith and duty. I shall be glad to hear from you in regard to points where services are needed, and will arrange, whenever practicable, for the visit of a clergyman. I hope to be able next fall to visit personally the principal points of the jurisdicti n. Praying God to bless you in all your dearest interests as connected with His Church and the welfare of your souls, I am faithfully and truly yours,

JOHN F. SPALDING,
Provisional Missionary Bishop.

Denver, Col., February 20th, 1879.

CONFIRMATIONS.

NEW YORK.—In the church of the Nativity, New York, 80 (members of the mission of the Holy Cross).

WESTERN NEW YORK.—At Canaseraga 6; Warsaw, 7.

PENNSYLVANNIA.—In Emmanuel church, Kensington, 36; House of Prayer, Branchtown, 8; St. Luke's church, Chester, 20; church of the Good Shepherd, Kensington, 8; St. David's church, Manayunk, 24.

GEORGIA.—On St. Simon's Island, 7.

WESTERN TEXAS.—By the Bishop of Northern Texas, at Ceuro, 9; Victoria, 3; Chocolate, 5; Indianola, 1; Corpus Christi, 1.

QUINCY.—St. Mary's school, Knoxville, 1; Pittsfield, 9; Kewanee, 4; Osco, 8; Cambridge, 1; Preemption, 26; Quincy Cathedral, 14; Church of the Good Shepherd, 5; Monmouth, 5; Galesburg, 7; Rock Island, 8.

IOWA.—At Ottumwa, 16 (making 24 within one year).

WESTERN MICHIGAN.—At Hartford, 3; Breedsville, 2; South Haven, 3; Kendall, 3.

ORDINATIONS.

MARYLAND.—On the Second Sunday in Lent, March 9th, by the assistant-bishop, in Trinity church, Upper Marlborough—*Deacon:* Mr William Brayshaw, Jr.

PERSONALS.

The Rev. Dr. Joseph Cross has accepted the rectorship of Christ church, San Augustine, Texas. Address accordingly.

The Rev. Dr. James De Koven, warden of Racine College, has been elected to the rectorship of St. Mark's church, Philadelphia, Pa.

The Rev. John Kershaw, of Abbeville, has accepted the rectorship of St. Helena's church, Beaufort, S. C., to take effect about May 1st.

The Rev. W. H. Knowlton has accepted the rectorship of St. Andrew's church, Chicago, Ill. Address, No. 755 West Adams street.

The Rev. Dr. A. T. Porter intends to visit England about the end of March in the interest of the Holy Communion Institute of Charleston, S. C.

Rev. Robert Douglas Roller has accepted the rectorship of Trinity church, Martinsburg, W. Va., to take effect the fourth Sunday in April.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

At Eyre Ville, the residence of her father, Jno. S. Parker, Esq., in Northampton county, on eastern shore of Virginia, March 12th, 1879, by the Rev. Josiah Ware, Miss LUCY S. PARKER to C. C. WILLARD, of Washington, D. C.

DIED.

At Syracuse, N. Y., Feb. 15th, Mrs ELIZABETH POST, relict of the late Rev. Henry Gregory, D.D., in the 85th year of her age.

In New York City, February 17th, 1879, entered into rest, in the communion of the Catholic Church, WM. F. CLEMSON. In the early part of his life Mr Clemson was a very earnest Churchman in New Jersey, and was one of Bishop Doane's right-hand men; standing by him bravely in all his work and trials. In his latter days he led a retired unobtrusive life in this city, doing good in a quiet way; devoted to the duties of his home, of which he was the delight and ornament. He was a gentleman of the old school, always courteous and affable; and he was a Churchman formed on the model of Bishop Andrewes, whose devotions were his constant study; with these, and his Prayer Book and Bible, he was duly prepared for the Paradise of the blessed, where he now rests in peace.

At Potsdam, N. Y., on Friday, March 7th, Miss CAROLINE SOPHIA CLARK, in the 48th year of her age. "Blessed are the dead who die in the Lord."

On March 12th, after a lingering illness, at the residence of her parents, 190 South 8th street, Brooklyn, E. D., HENRIETTA G. MORGAN, aged 22 years.

Entered into rest, near Augusta, Ga., on Sunday morning, March 24th, 1878, Mrs HANNAH T. FARGO, wife of Joseph C. Fargo, Esq.

"The pitying Father hath led her faltering feet to
His beautiful rest:
She lives, she exults in the home of the blest;
Ah, then, can it truly be said 'She is dead'?"

Also in the same place, on Friday morning, November 8th, 1878, JOSEPH C. FARGO, in the 70th year of his age. "For so He giveth His beloved sleep."

Entered into eternal life, March 1st, CAROLINE ROBERTS FAY, in the 85th year of her age, widow of the late Dr. J. Fay, of Oswego, N. Y., and daughter of the late Dr. Joseph Roberts, of Hudson, N. Y.

Entered into rest on the morning of Sunday, March 2d, at Whitehall, Montgomery county, Tenn., Miss MARY GOODE WARD, aged 63 years. *Faithful unto death.*

Entered into rest, on March 7th, 1879, GEORGE SIBBALD, son of the late Charles F. Sibbald, of Philadelphia. "Out of the darkness into the light."

Entered into rest on Sunday morning, March 16th, MILO B. ROOT, of New York city, formerly of Hudson, N. Y., in the 72d year of his age.

On Sunday, March 16th, at the residence of her son-in-law, I. B. Dumont, Plainfield, N. J., SUSAN S., widow of Samuel A. Cook, in the 63d year of her age.

Fell asleep in Jesus on the night of Saturday, March 8th, the Rev. W. T. POTTER, aged 77, of Greenville, S. C.

Entered into rest on the morning of March 11th, 1879, Mrs. REBECCA ARCHER, widow of the late Capt. Henry Archer, aged 80 years, 2 months and 17 days.

Entered into rest, at Elizabeth, N. J., February 28th, 1879, GEORGE W. BUTTS, of Southampton, Co., Va., and former resident of Baltimore.

IN MEMORIAM.

HELENA WILLETT ALGER.

Entered into rest, at Hudson-on-the-Hudson, February 27th, 1879, Mrs. HELENA WILLETT ALGER, wife of Charles Alger, aged thirty-two years.

Thus, by an inscrutable will, to which we meekly bow, was taken from our midst one endeared to all by her gentle and amiable disposition and lovely Christian character.

It seemed impossible that she should be snatched away so suddenly, in the full bloom of womanhood, from the group of dear little ones who lived in the light of her love and tender care; from her husband, whose home she adorned and made bright and happy; from mother and friends, who remember her as pure and lovely in all things. The entire city felt a deep sense of sadness when her death was announced.

When told by her physician that her time drew near, she made haste, while strength remained, to receive the blessed sacrament of the body and the blood of Jesus Christ her Saviour; and those final supreme moments, into which were condensed the agony of parting with all she held dear, and which brought her so suddenly face to face with eternity, proved a fitting close to a life so exemplary as hers had been, and testified to the truth and power of that faith which had guided her from childhood, and now enabled her to meet without shrinking the last dread moment.

The loving friends who gathered around her dying bed will never forget the touching solemnity of this parting scene. Bidding farewell to her husband, mother, physician, and entire household, forgetting no one, she asked for her children. Taking leave of the elder daughters with fond words of counsel, she reserved the tenderest and last lingering look for the baby-boy, praying that he might always be a comfort to his bereaved father. Commending them all to the good God, beseeching them to remember her words and walk in His ways, by her calmness and resignation she seemed to soothe their agony of sorrow, her example saying:

"When round my bier ye come to weep,
Let one most loving of you all
Say, 'Not a tear must o'er her fall—
He giveth His beloved sleep.'"

It seems but fitting that this faint tribute should be paid to one the memory of whose beautiful Christian life remains with her stricken household and friends like a holy benediction.

OBITUARY.

At Albany, New York, February 22d, 1879, suddenly, Mrs. JANE HALL GRAY, aged 57 years.

Thus passed from earth a life both beautiful and useful. Her early companions, at the Draper Seminary, will recall her many graces of mind and manner; and as, in later years, her own works praise her in the gates, her many daughters also "arise up and call her blessed." Inheriting from her esteemed father an intelligent love for the Church,

"Full oft she walked the happy round,
That circles Sion's holy ground";

and to those who knew her well it seemed a significant though mysterious token of Divine providence, that while obeying a Lenten call to prayer, she should be summoned painlessly to the courts above.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store."

APPEAL.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1.

We supply destitute Indian and other missions free of charge. Their orders solicted; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

APPEAL.

WEST CHATTANOOGA MISSION, TENNESSEE.—The settlement of West Chattanooga lies on the right bank of the Tennessee river, round a rolling mill, which employs, when running, 400 men. Of these 225 are Americans, from various parts of the States; 100 negroes, and about 75 Welsh and Englishmen—the wives and families form quite a colony. There is no church or chapel of any denomination in West Chattanooga. The company has lent a room which is used as reading-room, Sunday-school, concert hall, and church. The rector of Chattanooga kindly walks out every Sunday and gives an extra service at 8 P. M., after having held two full services in the town.

Nearly all the people of Chattanooga are poor, and can do little toward building even a small mission church, which will cost $800.

The building ground is promised; $100 has been received and $100 promised. I know there are many just such cases as this in the South and West, but that fact makes this claim none the less urgent. The people become almost heathen for want of teaching, and welcome the church services gladly whenever they can get them.

Donations will be thankfully received by Eliza C. Buckler, care First National Bank, Chattanooga, Tenn., or care THE CHURCHMAN Office, New York.

ACKNOWLEDGMENT.

The undersigned has received the following sum for the American memorial to Keble:

S. W., $10.

HENRY C. POTTER.

New York, March 18th, 1879.

ACKNOWLEDGMENTS.

The Rev. Dr. Gallaudet acknowledges the receipt of the following sums for the building fund of "The Church of the Holy Child Jesus": Mary C. Ruckel, Binghamton, N. Y., 25c.; Samuel Ruckel (3d), Binghamton N. Y., 25c.; Wm. P. Montague, Jr., Boston, Mass., 50c.; In memoriam, T. B. W., New York, $1.00; Friend, $2 00; Little Daisy, Rye, N. Y., $3.00; Boys' Association, Englewood, N. J., $25.00.

New York, March 18th, 1879.

The Rev. Henry G. Spaulding, whose lectures at Chickering Hall upon Life and Art in Pompeii are attracting large and enthusiastic audiences, has been requested to repeat some of the lectures on *Rome* which he delivered here a year ago. In complying with this request, Mr. Spaulding announces that he will give a course of Four Morning Lectures, beginning March 25th, upon the *Art and Antiquities of Rome*. The special subjects to be treated are "St. Peter's," "Pagan Rome (Ruins and Restorations)," "A Day in the Coliseum," and "A Morning with the Greek Sculptors." The lectures are practically *new*, having been greatly enriched since they were given last season by fresh matter and added illustrations. The Lectures will be given on *Tuesday* and *Thursday* mornings at eleven o'clock. Tickets may be had as usual at DUTTON'S, 713 Broadway.

NOTICE.

The annual meeting of the "League in Aid of the Mexican Branch of the Church" will be held in Calvary church, Fourth avenue and Twenty-first street, on Wednesday next, March 26th, at 2:30 P. M.

Addresses are expected from several of the reverend clergy.

All persons interested in the cause are invited to attend.

CHARLOTTE A. HAMILTON,
Cor. Secretary.

CHAPEL OF THE HOLY SAVIOUR,

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y;
or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford Conn.

WANTS.

A CLERGYMAN of some experience, who is a physician of some experience and also possessed of some business tact and management, desires a position as superintendent, chaplain, or resident physician in a school, hospital, or other institution. Correspondence invited. Address "REV. M. D.," Baltimore, M. D.

A FAMILY of three adults wish for three or four unfurnished rooms on second or third floor of a strictly private house between 20th and 45th streets, and 4th and 6th avenues. Would like breakfast if convenient. References exchanged. Address HOPE, THE CHURCHMAN Office, New York.

ALTO VOICE.—Two years' experience in Quartette in Episcopal Service. Articulation and tone positively good. Wishes an engagement for ensuing year. Address LIGHT VOICE, P. O. Box 2014, New York City.

A LADY who is fully competent, and can give the best of references, would like a position as housekeeper. Widower's family preferred. Address E., Lock Box 152, Hartford, Conn.

A CLERGYMAN, engaged in the education of his own children, desires a parish in combination with limited educational work. Ample testimonials given in every particular. Address E., THE CHURCHMAN Office, New York.

A CULTIVATED CONTRALTO, Communicant of the Church, nine years' experience in prominent City quartets, is open to an engagement May 1st, in or near New York. Address MALIBRAN, THE CHURCHMAN Office, New York.

AN ENGLISH LADY wishes a re-engagement as Governess or Companion, in city or country. Teaches French, German, English, Music, Singing, etc. Highest references. Please address W., care of the Rev. Wm. Fred. Morrison, M.D., 1429 1-2 Mission street, San Francisco, Cal.

PHONOGRAPHIC AMANUENSIS.—A young lady, having two years' experience in a lawyer's office as amanuensis, wishes employment by a bishop or other professional gentleman having large correspondence and needing an Amanuensis. She refers to the Hon. Seymour Dexter, Chemung Co., Judge; the Rev. Thos. K. Beecher, and others, Elmira, N. Y. Address "AMANUENSIS," THE CHURCHMAN Office, New York.

SKILLED TEACHERS constantly required in Episcopalian Families and Schools. Some particulars in last week's CHURCHMAN. Also lady for Drawing and Painting, Pacific coast. Lady for English, French, German, and Music, Southern family. Lady for English, French, Elements Latin, New England. Gentleman for Mathematics and Classics. Application forms mailed for stamp. J.W. SCHERMERHORN, 30 East 14th street, New York.

THE REV. F. B. CHETWOOD desires an engagement to do literary or other work. Refers by permission to the Bishops of New Jersey and Connecticut, the Rev. A. T. Twing, D.D., and the Rev. Professor E. E. Johnson of Trinity College. Address, Elizabeth, N. J.

THE REV. DR.——, who has occupied his present parish at the South for nineteen years, desires to make a temporary change and go East next summer. Address LOCUM TENENS, THE CHURCHMAN Office, 47 Lafayette Place, New York.

WANTED.—One copy each, unbound, in perfect order, of the Journals of the General Convention for 1838, 1845, 1850, and 1844—special. Address, stating price, JAMES MCCAULEY, 1309 Chestnut street, Philadelphia, Pa.

WANTED.—A catholic-minded priest as assistant in a ritualistic parish. B. A. BROWN, Methuen, Mass.

WANTED by a lady, a situation as companion, matron in a school or public institution, or governess to young children. Has had experience. Is a communicant. Address R. H., THE CHURCHMAN Office. References

FOR SALE.

PROSPECT LAWN VILLA is now for sale cheap. It has about 6 acres of land, finely located; the villa, 17 rooms; butler's and other pantries; many closets; thoroughly built, and heated by steam. A good well, barn, shed, henery, large grapery, etc. The property is very desirable as an elegant residence, a public institution, or it may be divided for 3 residences. Apply at once to the Rev. Dr. SHEARS, New Haven, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

"THE CHURCH OF JESUS."

To the Editor of THE CHURCHMAN:

I have read in your paper with interest and sympathy the constitution of the "Church of Jesus." I rejoice in the prospect of light and life for Mexico after so long a period of spiritual degradation, and it is a heightening of our joy to know that our own Church is in any measure instrumental in such a desired result. May God prosper abundantly so blessed a work! But will you, sir, allow me to express my great surprise and regret at the name chosen by the reformed Christians in Mexico—"The Church of Jesus"? I hope this has not the approbation of the American Church, and that it is not yet too late for our right reverend fathers to use their great influence against its final adoption. Though a Canadian, yet, as a member of the one body, I feel a lively concern on this subject; and if I dare not entertain the too presumptuous hope of touching a religious community in a far-off land, yet I may hope, with the aid of your columns, to dissuade many Churchmen, American and Canadian, from giving any allowance to so unfit a title as "The Church of Jesus." The reasons against it are prudential, biblical, and theological. I will touch each briefly.

1. The reformed Christians in Mexico will have to encounter the universal boast of the Romish Church—her antiquity. They will have to expose the hollowness of that boast, and should be able to say, "Behold in us the true antiquity, both of faith and worship." But will they not be met at the very threshold, justly and naturally, with the objection to their name as perfectly novel, as utterly unknown from the days of the apostles to this present moment? and is it prudent to *innovate* thus needlessly upon the use of Christendom even if it could be done innocently? This is the first objection—it is unwisely opposed to all antiquity.

2. The next objection is biblical. This title is against New Testament usage; and should we speak otherwise than Christ and His apostles? The New Testament titles are; (*a*) The Church of the Lord, Acts xx. 28, according to the critical reading; (*b*) The Church of God; (*c*) The Churches of God which are in Christ; (*d*) The Churches of God which are in Christ Jesus; (*e*) The Churches (of such a place) which are in Christ Jesus—or, the Churches of God which are (in such a place) in Christ Jesus. It cannot be right, and it cannot be safe to depart from the clear pattern of inspiration.

3. But the last objection, the *theologi cal*, is, in my opinion, conclusive as to the danger of this new title; it is against the relations of "Christ and the Church." (*a*) These familiar words show that it is not the man Jesus who is the head and husband of the Church, but "the man Christ Jesus," He who is God and man, and so "one Christ." "The Church of Jesus" ignores the fact that the *original* mention of the Church by our Lord, ere yet it existed, was in connection with this name Christ: Peter confessed Jesus to be "the Christ, the Son of the living God," and on this faith, that is, in the Christ, the Lord said He would build His Church. It ignores also the anointing of the Holy Ghost, whereby Jesus of Nazareth became *the* Christ, that is, endowed with all the powers and functions of head, husband, prophet, priest, king of the Church. (*b*) It also denies the act of God the Father who hath made the crucified Jesus "Lord and Christ." Acts ii. 36. God "hath made" Him this—should we seem to unmake Him, and bring the Christ down to the level of Jesus? (*c*) The confession "that Jesus is the Lord," or that "Jesus Christ is Lord," is the distinguishing confession of the Christian, which the Holy Ghost enables him to make "to the glory of God the Father." See Phil. ii. 11; I. Cor. xii. 3.

These objections seem to me of much gravity, and make me seriously regret the adoption of a title which is so manifestly against ancient use, inspired authority, and the deepest theological considerations; in the face of which it is impossible not to have uncomfortable misgivings for the result.

Your obedient servant,

JOHN CAREY.

Davenport, Ontario, Feb. 19th, 1879.

THE IMMACULATE CONCEPTION.

To the Editor of THE CHURCHMAN:

"Subscriber's" mistake, in a letter in your last issue, is surely a very natural though a very curious one. The difficulty lies in the fact that the word "conception" may be used in a passive as well as an active sense. Is it not true, however, that the use of the term in a passive meaning in the papal bull *Ineffabilis* (December 8th, 1854) is, strictly speaking, erroneous? The term "conception" is more properly used in an active sense than in the passive sense of "being conceived." The Bishop of Lincoln, in his sermon on "The Immaculate Conception," delivered in Westminster Abbey, December 17th, 1854, has the following note on the first page: "In the title of this sermon the author uses the term commonly employed by the Church of Rome; but the reader will bear in mind that the word 'conception' is not used here in an active sense, but in a passive one." And therefore some divines who have written on this subject have rightly entitled their treatises as follows: "De Immaculato B. M. Virginis *Conceptu*" (and not *conceptione*, which is used in the bull).

Permit me to add that, in my judgment, you made in this case a very proper exception to your excellent rule, that "all letters to the editor will appear under the full signature of the writer." When questions of this sort are asked it is of no moment, and might create useless annoyance, to publish the writer's name; yet the questions are well worth asking and the information worth giving.

HALL HARRISON.

St. Paul's School, March 7th, 1879.

THE GENERAL THANKSGIVING.

To the Editor of THE CHURCHMAN:

Much has been written upon this subject, and I think it a very important one; there is a morbid taste for novelty in our Church services which is exceedingly dangerous to that uniformity which should be the first thought of Churchmen.

I can see no warrant for a departure from the old custom of leaving the General Thanksgiving to the officiating minister, the people announcing their concurrence by a repetition of the "*Amen*," which is printed expressly for their direction. The introduction of the novelty of the people repeating the General Thanksgiving with the clergyman in the cathedral at Quebec (*i. e.*, the parish church) is of quite recent date, and is said to be done at the suggestion of a single layman of that congregation. Under any circumstances, until it is ordered by the Provincial Synod, I do think the new custom reprehensible. I question the validity of any action in the matter even by the Provincial Synod. If we examine the prayers of the Prayer Book, we shall not fail to find certain indices to guide the priest and the people. Those prayers which are intended to be audibly joined in by the people are printed for that purpose by a division of sentences; and invariably by the printing of the "Amen."

Take the General Confession, the Lord's Prayer, the canticles, the belief, the glorias: all these end with the Amen printed in Roman characters. Then take the collects which follow, including the General Thanksgiving, and which are ruled by the rubric, "the people shall answer here and at the end of all other prayers, Amen." And how do we find the "Amen" printed? In italics. The "prayers and thanksgivings for several occasions" are *not* printed for joint repetition, and they have the index of an italicised "Amen."

Look again at the General Confession in the Communion Service: we see the same printing and the same rule as to the Amen. Examine the Commination Service, and the same rule prevails. Have Churchmen any precedent for disturbing this wise arrangement of the compilers of our liturgy?

With regard to the place for the special prayers and thanksgivings, I say, let all *special* prayers precede the Prayer for All Conditions of Men, and all special thanksgivings precede the General Thanksgiving. The General Thanksgiving immediately precedes the two final prayers; the rubric says the prayers and *thanksgivings* are to be used "before the two final prayers at Morning and Evening Service." Would it be following this rubric to say the General Thanksgiving and then go back to the prayer for "rain" or "fair weather," and if a special *thanksgiving* occurred for "a sick person," to go from the prayers to it after having said the General Thanksgiving? Surely not.

EDWARD CULLEN PARKIN.

St. Peter's Church, Cookshire, Quebec.

PROBABLE ORIGIN OF A PHRASE IN THE BURIAL OFFICE.

To the Editor of THE CHURCHMAN:

In your issue of March 8th the Rev. C. H. Young asks for a scriptural reference for "In the midst of life we are in death." The phrase, as all Churchmen know, is to be found in the burial service, but few, however, seem to be familiar with its origin, which I herewith submit:

It was derived from a Latin antiphon, *said* to have been composed by one Notker about 911 A.D., who was a nephew of the emperor Otho I. He (Notker) was a monk of St. Gall, and was made dean of the convent and Bishop of Liege in 972 A.D., and died about 1007.

J. TOPLIFF JOHNSON.

Germantown, March 10th, 1879.

SEVERAL QUESTIONS ABOUT THE SYRIAN CHURCH.

To the Editor of THE CHURCHMAN:

Will you do me the kindness to ask through your valuable columns the following questions: Which days in the Syrian Churches are called "Feast of the Slaughtered," "Feast of the Cross," "Sunday of Priests," days "in Albis," "Saturday (or Sabbath) of the Annunciation," "Mid-Lent," "Feast of Tabernacles," "Feast of the Crucifixion," "Saturday of Annunciation," "The Genuflection," "Saturday (or Sabbath) of the Resurrection of Lazarus," "New Sunday (or Sabbath"), "Golden Friday," days "of the Candidates," "Sunday (or Sabbath) of the Dead," and "Feast of Lights" (Epiphany or Candlemas?)? Which weeks are called "Week in Albis," "Week of the Candidates," "Week of the Mysteries," and "Week of Repose"?

C. F. HOFFMAN.

February 18th, 1879.

A PLEA FOR THE PURITANS.

To the Editor of THE CHURCHMAN:

Allow me to express my regret that your correspondent, E. H. Saunders, should have mingled partisanship with such an important subject as the "importance of teaching truth to the young." It is at least a disputed question whether the Puritans were not, in their time, fully warranted in doing as they did;

also, there are some good people to whom the proposition that "all men are created equal" is very dear, embodying a grand truth, or rather alluding to a great fact, upon which the very existence of human justice depends. And, again, I earnestly hope that no one will be able to array our Church against the constitution of our country, either for a proposition which it does not contain, or for the dearly bought liberties which it does secure to us. We have had enough in past times of attempts to make the Episcopal Church the champion of feudalism, hereditary distinctions, family pride, and anti-republican institutions. There are those in its fold who wish to see her keep step in hearty (not pretended) sympathy with the genius of our liberties.

GEORGE W. COLLES.

Morristown, N. J., March 7th, 1879.

A DISCUSSION OF SOME OF PRESIDENT ELIOT'S VIEWS.

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of February 1st you quote President Eliot of Harvard as saying: "The fact that most members of the clerical profession are committed to a particular creed or form of Church organization long before they have attained knowledge and maturity enough to make an intelligent choice, diminishes to an incalculable degree the influence of the profession in the modern world; for the modern world respects only the scientific method, which admits of no settled convictions except those which rest upon thorough previous investigation."

My first thought here is, in the words of Elihu, "Great men are not always wise"; and, I am tempted to add, are sometimes quite otherwise. This one says, "The modern world respects only the scientific method," which, to say the least, may be set down as a piece of news that wants confirmation. I have been watching this modern world for at least threescore years—say since I was fourteen years of age—and always curious to see how things are done in it; and yet I never suspected that our ills had come to such a pass. I have known that some were getting astray in the sceptic's fashion, and noticed it with the more concern because I am of a rather sceptical turn myself; but that any very large number had come to "respect only the scientific method" of attaining truth I have not once suspected. There are at this moment multitudes, and among them the greater number of all the different professions, and all the official and otherwise practical leaders of mankind—great numbers of those esteemed wisest and best who *assume*, if they do not *know*, that the scientific method, in any common sense of the expression, has no application to many of the greatest questions that agitate the human mind.

There is a section of this sort in the sphere of ontology. Has the "scientific method" ever dreamed of entering there? Can it pretend to tell us whether *anything is* outside of our conceptions? It can tell us a great deal about phenomena—what they are, and how they stand related to each other; but as to where and how they begin, whether they do, or do not, depend upon any substantive existence, no intelligent votary of such method can think of a word to say. Forgetting his special method, the scientist may adopt the common belief as to this or any other point in the sphere of real being—*ontology*, so called; but in that case he runs a great risk, if we are to trust President Eliot, of losing the respect of the present so highly-enlightened generation.

But not to dwell upon difficulties that "the scientific method," of which so much is boasted, never hopes to overcome in this particular line of investigation, we find, just down in its own special provinces, that very many things have to be taken upon trust, even by the more competent investigators. Astronomers now start in many of their inquiries with the assumption that the same force which brings down the apple from the tree brings down the moon from the tangent to its orbit. Sir Isaac Newton proved this by protracted and long-frustrated investigations; but I venture to say that a good many teachers of astronomy have never gone through the calculations, and some of them would hardly find themselves capable of the performance. And then, in order to begin the work, one must know the size of the earth, or if not the size, at least the mass; and in order to this must take somebody's authority. When Sir Isaac Newton first went over a calculation (assuming the specific gravity—this again upon somebody's authority), he took the current statement of the size of the earth, which happened not to be correct, and hence his calculations failed. It was not till years afterward that, relying upon a new and more correct statement of the earth's size, he resumed his calculations, and then found them correct. In neither case did he dream of verifying the statements to be used as to the diameter of the earth. He knew that if one could not accept any statement of scientific fact without going through all the observations and reasonings that had established it, almost all profitable research must be directly abandoned—that, in truth, men could never get a step beyond vulgarly received opinions without taking many things upon trust. Now, I would respectfully ask of President Eliot, Did *you* never believe in the modern system of astronomy till you had gone through the whole course of investigation that helped to establish it? And if you did receive it, and, while a young man, happen to teach it, did the mass of the people despise you because you were not master of all the reasonings that a Newton or a Laplace had deemed essential to the support of the system?

In ancient and modern history I suppose this same scholar regards a good many statements as true respecting which he has never even attempted to sift the evidence; and does he feel himself justly exposed to contempt for such faith? Possibly he may have received the leading conclusions of modern chemistry; but has he waited till he had gone through all the multiplied researches of the leading chemists to feel justified in having any belief of this kind? I suppose not. I suppose he has been a wiser man than such waiting would indicate.

A. S. COLTON.

Princeton, N. J.

A SCRIPTURAL REFERENCE WANTED.

To the Editor of THE CHURCHMAN:

"S. H.," in an article printed in THE CHURCHMAN of February 22d, says: "Holy Scripture reads, 'In the midst of life we are in death.'" Your correspondent, the Rev. C. H. Young, in his communication appearing on March 8th, is right in his assertion that Holy Scripture nowhere reads thus *verbatim*. The exact sense, however, of the quotation from the Prayer Book office "at the burial of the dead" is found in several passages of Holy Scripture. The passages referred to are given in full in Dr. Bailey's excellent work, "The Liturgy Compared with the Bible."

I do not suppose there are many clerical libraries without this book on the shelf; but perhaps it will be of benefit to some of your readers to insert the verses: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. xxvii. 1). "Ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away" (St. James iv. 14). "There is but a step between me and death" (I. Sam xx. 3). "We had the sentence of death in ourselves" (II. Cor. i. 9). "As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. xvii. ii).

CHAS. E. WHITCOMBE.

THE PLACE FOR THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

To the Editor of THE CHURCHMAN:

It would seem as though enough and more than enough had been said, in years gone by, in reference to this subject. I would therefore simply call attention to two sources of authority bearing upon the subject. And first to "The Use of Sarum." In this the rubric runs thus: Prayers and thanksgivings upon several occasions, "to be used before the *two final* prayers of the Litany, or of the Morning or Evening Prayer." Looking back to the Order for Morning Prayer, after the collect "for grace" we find the following: "These *five* prayers following are to be said at the end of matins throughout the year, except when the Litany is to follow, either directly or as a separate service, and then only the last two are to be read." . . .

Which are the *five* prayers thus alluded to? They follow thus: 1. "A Prayer for the Queen's Majesty." 2. "A Prayer for the Royal Family." 3. "A Prayer for the Clergy and People." 4. "A Prayer of St. Chrysostom." 5. II. Cor. xiii.—"The grace of our Lord," etc. You cannot make out the *five* without including "the minor benediction" as a prayer.

Hence the place for the occasional prayers, *i. e., immediately before* the Prayer of St. Chrysostom. Inasmuch as the above "Use" was "the principal source from which the Prayer Book, according to the use of the Church of England, was taken, in the sixteenth century," I suppose its authority in liturgical matters will not be disputed.

My final authority is taken from Bishop Brownell's "Commentary." He quotes Bishop White thus: "It was not from *accident, but from design*, that these occasional prayers and thanksgivings were directed to be used before the two final prayers of the morning and evening service, viz., *immediately before the Prayer of St. Chrysostom and the benedictory prayer*. What though they come after the General Thanksgiving? The two species of devotion are not kept so entirely separate in other places as to make this a consideration. In many of our churches the practice is antirubrical in this particular."

The testimony of one of the compilers of our book is entitled to some little weight.

W. W. BRONSON.

Philadelphia, Pa., February 6th, 1879.

WILBERFORCE ON AMERICAN AFFAIRS.

To the Editor of THE CHURCHMAN:

The Rev. N. I. Wheaton, in his "Journal of a Residence and Tour in England" (1823), mentions a visit to Mr. Wilberforce, and says he spoke of the elder Mr. Adams:

"As a prophet has no honor in his own country, perhaps 'Adams on the Ancient Republics' is but little known in America. I think it a most excellent work. I apprehend it would not fall in with the prevalent notions of government in your country—it recommends a stronger executive than you are disposed to allow."

"Perhaps our government is best adapted to a state of peace. Should we be so unfortunate as to engage in dangerous and protracted wars, it will probably be found necessary to arm the executive with more power."

"I think so."

He gave high praise to DeLolme on the British Constitution; and expressed surprise that a foreigner should have written so well on so difficult a subject.

"Have you any Jesuits in the United

States? Would your government allow them to establish a university for the instruction of youth?"

He thought no government ought to tolerate them, because they are the servants of a foreign potentate—the general of their order—to whom they are bound to yield a most implicit submission. They cannot be faithful to their order without being, secretly at least, the enemies of the government under which they live. N. A. HUNTINGTON.

OFFICIATING OF MINISTERS NOT EPISCOPALLY ORDAINED.

To the Editor of THE CHURCHMAN:

Upon reading the communication in your issue of February 15th, on "The Officiating of Ministers not Episcopally Ordained," I made a careful examination of the Journals of the General Convention, and likewise of the canons. As the result of such examination, I do not hesitate to state most emphatically that the entire legislation of the Church, and "the declaration of the bishops," repeatedly issued, are in perfect accord and harmony. In the convention of 1820, the House of Bishops refused to concur in a canon "Of the officiating of persons not regularly ordained, and repealing the Thirty-fifth Canon" of 1808, proposed by the Rev. John Croes, Jr., a deputy of the Diocese of New Jersey, and communicated their reasons for non-concurrence as follows:

"The bishops have found by experience that such ministers, in many instances preaching in our churches and to our congregations, avail themselves of such opportunities to inveigh against the principles of our communion; and in some instances have endeavored to obtain a common right with us in our property. It is therefore not from the want of charity to worthy persons dissenting from us, but for the maintaining of such charity and to avoid collision, that we declare our non-concurrence."

Your correspondent quotes only that portion of "the declaration of 'the bishops'" which relates to the proposed repeal of the canon, with a single, yet not unimportant, verbal error, substituting "teachers" for "readers." The present canon (9, Title I.), "Of Lay Readers," was enacted in 1871. In 1868 the proviso attached to § I., Canon 11, Title I., was added after considerable debate. That canon is now numbered 13, "Of Persons not Ministers in this Church Officiating in any Congregation thereof"; and the provisory clause is, "*Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers." Previous to 1868 candidates for Holy Orders only received license to conduct the service of the Church, the earliest canon, "Respecting Lay Readers," being the 10th, of 1804. At that early day the Church was careful in guarding against intrusion on the part of strangers. The first statute law of the Church upon this point is Canon 5, of 1792; which sets forth that, "No stranger shall be permitted to officiate in any congregation of this Church without first producing the evidences of his being a minister thereof"; and an additional clause provided that, in case of any such intrusion, the minister or the congregation, "or in case of vacancy or absence, the churchwardens," or other officers, should "cause the name of the person, together with the offence, to be published in as many of the public papers as may be convenient." The Thirty-fifth Canon of 1808, which was the next legislation upon this subject, substitutes the word "person" for "stranger." The subsequent legislation of the Church has confirmed the first portion of this canon so far as it relates to the requiring of "sufficient evidence" of orders "in this Church," but has rescinded the additional mandatory clause of publication. Any clergyman of the Church who should disregard the canon as it now stands (13, Title I., 1877) would certainly subject himself to well-merited canonical discipline.

As your correspondent attaches importance to the opinions of "the bishops," I would refer him to those of the patriarch of our American Church, Bishop White, of whom Bishop Alonzo Potter says: "He was gifted, in larger measure than almost any man of his day, with a clear and far-reaching foresight. The time is coming when Bishop White will be recognized as alike the *founder and wise master-builder* of a system of ecclesiastical polity which, though not faultless, is as perfect as the condition of things then admitted, and of which the essential excellence is likely to be demonstrated by the progress of events." In his address to the convention of the Diocese of Pennsylvania in 1822, the terms employed by him upon "the intermixture" of services are such as to lead to the conclusion that he was the author of "the declaration" of 1820; and sentiments of like tenor and force are of frequent occurrence in his published works and correspondence. "Our Church calls herself Episcopal. She affirms episcopacy to rest on scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies she pronounces no judgment. The question is not whether we think correctly, but whether we are to be tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopalian ministry within our bounds." He is most decided and emphatic in his letter to Bishop Hobart, November 12th, 1822, urging as a most important consideration that to grant such "permission to the minister of another denomination . . . is a recognition of the validity of his orders;" and then adds: "The principle on which I have steadily refused such permission is, that it will inevitably lead to contention between us and other religious societies." In a manuscript appendix, in his own handwriting, accompanying a printed copy of his addresses to the special convention of 1826, he says, as with wonderful foresight: "That important innovations are contemplated is with me a known fact, and a subject of painful solicitude. Whether the work will be consummated, and whether, *in the event of disappointment, a schism will be the consequence, must be left to be determined by time.*" This document, bearing his well-known signature, is now in possession of one of his descendants.

Nor is he alone in the opinion concerning this point of canon law and ecclesiastical usage and consisteney. Later bishops have been as decided to the same effect, and as earnestly solicitous for the preservation of the faith and order of the Church, and have, in their own opinions and practice, with their official authority, confirmed the "clear, unequivocal, repeated opinion of the patriarch of our Church, who knew so well the things whereof he affirms." GEO. P. SCHETKY.

Paw Paw, Mich.

CLERGYMEN'S RETIRING FUND SOCIETY.

To the Editor of THE CHURCHMAN:

Will you permit me to say a word with reference to this society, and therein to answer Mr. J. K. Colles, of Morristown, N. J., who asks why clergymen should not organize in this manner. Clergymen *have* organized. Five years ago, in January, the Clergymen's Retiring Fund Society was incorporated by the legislature of the State of New Jersey, and they organized simply *because* of the lamentable state of affairs so forcibly stated by "A Clergyman's Daughter" in your issue of February 8th. The act of incorporation provides that the funds shall accumulate for five years. But almost immediately after it was obtained the hard times began, and it was thought best not to push the new organization. Now we feel differently, and are trying to bring the matter to the attention of the brethren. Our plan is simply this: Any clergyman is eligible for membership. When he becomes sixty years of age, and has been five years a member, he becomes a beneficiary, and is entitled to his proportion of the income *as a right*, not as a charity. An applicant becomes a member by giving a collection in his church for the society; or by paying ten dollars in cash; or by giving a note for ten dollars, bearing interest at seven per cent., which is to be paid out of the first money coming to him as a beneficiary of the society. He also pledges himself to pay not less than a dollar a month into the treasury, to be added to the principal. The income is divided among beneficiaries, one half equally, the other in proportion to the length of time they have been members. The scheme is perfectly practical and feasible. We suppose that in most cases the monthly payments will come from the communion alms, and if the hard-worked and poorly-paid men who "minister at the altar" are not "worthy objects," it is difficult to conceive of any. What we particularly urge is the independence this plan gives. There is no Aged and Infirm Clergy Fund charity about it (if there was any such fund), but the beneficiary gets his money, whether he has five thousand dollars salary or none at all. If we can get a thousand members, the society will take care of itself. At the minimum of initiation fees and monthly dues that would give us: One thousand members, at $10, $10,000. One thousand members, at $1 per month, $12,000; $12,000 for five years, *without interest*, $60,000. Total before any new member can become a beneficiary, $70,000.

Any further information will be gladly given by the Rev. R. M. Abercrombie, D.D., Jersey City, president; the Rev. Joseph H. Smith, Newark, treasurer; or

WM. WELLES HOLLEY, Secretary.

Hackensack, N. J., March 14th, 1879.

NOTE.—In answer to "An Old Subscriber," Vergennes, Vt., we would say that the editor of THE CHURCHMAN will gladly forward to their proper destination contributions for any Church work commended in our columns.

NEW BOOKS.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. By Friedrich Adolph Philippi, Doctor and Ordinary Professor of Theology at Rostock. Translated from the Third Improved and Enlarged Edition. By the Rev. J. S. Banks, Manchester. Vol. I. [Edinburgh: T. & T. Clark. New York: Scribner & Welford. 1878.] 8vo, cloth, pp. 421. Price $3.00.

This first volume of the translation of Philippi's Commentary on Romans extends to chapter viii., verse 17. But since some of the most difficult parts of the epistle are contained within this portion, and especially those bearing upon the doctrine of our corporate union with Christ through the sacrament, it is safe to take this volume as, probably, a fair sample not only of the ability, but also of the teaching which characterizes the whole work. We have not yet consulted the original, and, therefore, can speak in exact terms of only what the translator has laid before us. Of this we can say, without hesitation or qualification, that it deserves praise for its method, its clearness, its soundness, and thoroughness. The author's style is a good sample of condensed explanation and of logical exposition. He never forgets that he is expounding the Word of God, unfolding the probable meaning of the mysteries revealed by the Holy Ghost, and he therefore manifests no disposition to explain away those mysteries, or to measure them as the products of mere speculation.

A single example will suffice to show that on such a question as that of the new birth he is not afraid to declare the full counsel

of God, including that of baptismal regeneration. Commenting on the passage where the apostle reminds the Romans that they had been "baptized into the death of Jesus Christ," Dr. Philippi says, "He refers to the baptismal act, because by it the Christian has been taken into union with Christ," and he goes on to remark, with great logical force, that:

"If, according to Paul's mode of view, baptism were merely a symbolical attestation to the fact of regeneration which has previously taken place, and not, rather, as is expressly stated, Lib. iii. 5, Comp. Eph. v. 26, the effectual medium by which παλιγγενεσία is accomplished, the apostle would more aptly have reminded the Church of the moment of their believing than of the moment of their baptism. For faith also is a faith in Christ's death. . . . While, then, in the preceding verse he only said in general terms that they actually died to sin, in this verse he intimates that this took place in baptism, because what took place in them as Christians must certainly make itself known as having taken place in baptism, the sacrament of their incorporation into Christ."

We commend this interpretation, given by a Protestant theologian, and one who would not be suspected of holding or inculcating Romanizing doctrines, to the consideration of such as object to our use of the word "regenerate" in the office for Baptism. The word was once universally accepted. The only valid reason for rejecting it would be that the doctrine has changed. But truth cannot change. Hence, the men who cannot accept it now must have fallen away from the doctrine.

We regard this work as an exceedingly valuable contribution to the department of New Testament exegetical literature. Aside from the fact that it holds what we consider a sound position theologically, and that its interpretations please us personally, there is everything commendable as regards style and manner. It is a commentary which scholars and thoughtful men will find unusually helpful. The epistle itself is profoundly logical, and the author has fortunately expounded it in a logical way.

THE CORAN. Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures. By Sir William Muir, K.C.S.I., LL.D., Author of "Life of Mahomet." [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co.] Cloth, pp. 239. Price $1.25.

This work consists of two parts, somewhat distinct. The first shows how the Koran came into being and its relations to the life of Mahomet, and gives an analysis of its contents. The second part points out the harmony between much of its teaching and that of the Bible. The author has selected all the passages in which reference of any description is made to the Jewish and Christian Scriptures, in order to prove that the Old and New Testament were recognized as of Divine origin by "the prophet," and that he regarded them with veneration. The proof is very striking and conclusive.

THE TEMPERAMENTS; OR, THE VARIETIES OF PHYSICAL CONSTITUTION IN MAN, CONSIDERED IN THEIR RELATIONS TO MENTAL CHARACTER AND THE PRACTICAL AFFAIRS OF LIFE, ETC. By D. H. Jacques, M.D. With an Introduction by H. S. Drayton, M.A. [New York: S. R. Wells & Co. 1878.] 12mo, pp. 239.

It is very easy to create almost any science, and to write a book which will read like truth. A few general facts suffice for capital, and with them any man can build up what seems to be a perfect system of knowledge. We have no doubt that men and women differ from other individuals of their class very much as regards what is called "temperament." There are varieties of minds and of dispositions. Humanity is made up of all sorts and conditions of people. Physically, intellectually, morally, and spiritually there are diversities of rank. But we question whether the lines dividing are sufficiently well detected, or even marked, to warrant any such clear-cut classification as the author here makes. One would infer from reading this book that it is as easy for us to distinguish the character of men by their looks as it is for a mineralogist to judge of the nature of stones. In fact, we have scattered through these pages representative specimens, labelled and numbered like metals in a cabinet. Yet the whole thing looks truly scientific. It is apparently an example of pure analysis and of sound induction. We do not condemn the work altogether. The author is not a mere sciolist, but a man of considerable thought and observation. Much of the advice which he gives is wise and useful, but he makes a comparatively small basis of fact the foundation of a most imposing superstructure.

A COMMENTARY ON THE HOLY SCRIPTURES. By John Peter Lange, D.D., in connection with a Number of Eminent European Divines. Translated from the German, and Edited, with Additions, Original and Selected, by Philip Schaff, D.D., in connection with American Scholars of various Evangelical Denominations. Vol. XI. of the Old Testament. Containing the Prophet Isaiah. [New York: Charles Scribner's Sons.] 8vo, cloth, pp. 741. Price $5.

The commentary on Isaiah in Dr. Lange's *Bibelwerk* was prepared by Dr. Naegelsbach. He was engaged on the work nine years. The English translation here published was begun by Dr. Lowrie, Professor of New Testament Literature and Exegesis in the Western Theological Seminary at Allegheny, Pa., assisted by Dr. Jacobus. The latter of these died before he had time to do more than prepare some notes on the first few chapters. After his death the Rev. Dr. Moore, of New Brighton, Pa., took up his part of the work. The original German commentary has been somewhat abridged and condensed in order to bring it within the limits of a single volume, and also to give room for additions by the American translators. The textual and grammatical notes are unusually full. The general character of the series to which this volume belongs is so well known that there is no need of extended criticism on this particular part of it. The plan used before is also followed here. If anything were to be said, it would be that there is in this volume more matter that will be found to be immediately useful than in some of the others. The condensation of which we spoke has manifestly been a benefit. Much that would have been regarded as time-destroying by the hasty seekers after truth, such as Americans are, and as the Germans are not, has been omitted, and one can find here without effort the intended explanations.

THE LIFE AND LETTERS OF REV. WILLIAM PENNEFATHER, B.A. Edited by Rev. Robert Braithwaite, Vicar of Chipping Campden. [New York: Robert Carter & Brothers.] 8vo, cloth, pp. 536.

The subject of this memoir was one of the most active and hard working of all the earnest clergy who, of late years, have made the power of the English Church felt among the people. He belonged to what is known as the evangelical school, but, so far as we know, he was in no sense a party man. The biography now given to the world, is made up largely of letters, which, although valuable, and revealing very clearly the earnestness and piety of the man, do not, and cannot furnish that complete picture which is desired. Men, in their correspondence to friends and acquaintances, take for granted a great many things, and, therefore, strangers can obtain from such letters only an inadequate knowledge of the writers of them. It is a fragmentary and abstract kind of information. It would have been better if the biographer had worked the materials on hand into an objective history, and, instead of leaving Mr. Pennefather to do nearly all the talking—making him, in fact, his own biographer when he had no thought of serving thus—had given us a story more exclusively his own.

We may gather enough from the volume, however, to show that wherever the work of this devout and holy man lay, whether among the famine-stricken poor of Ireland or among the masses of London, his success was remarkable. For example, during the nine years of his incumbency of St. Jude's, Mildmay Park, he obtained means for erecting a large iron mission hall capable of accommodating 800 persons, a smaller one with seats for 300, new schools for the district, a conference hall which holds 2,500, and a deacons' institute with room for forty inmates. The work carried on through these was eminently fruitful. The record of it is well worth reading. It shows what love and devotion to the Master's service can accomplish, even in the midst of unfavorable surroundings.

The Rev. Mr. Pennefather died in 1873, at the age of fifty-seven years, worn out with toil, leaving an example which shows that the age of faith and of martyrdom has not yet passed away.

ROBERT DICK, Baker, of Thurso. Geologist and Botanist. By Samuel Smiles, LL.D., Author of "Life of a Scotch Naturalist," "Self-Help," "Thrift," etc. With a Portrait and Numerous Illustrations. [New York: Harper and Brothers. 1879.] 12mo, cloth, pp. 436.

It was Robert Dick, who lived and died a baker, and who had no money except what he earned at his humble trade, of whom Sir Roderick Murchison said: "I found to my humiliation that this man knew infinitely more of botanical science than I did. There were only some twenty or thirty British plants that he had not collected. Some he had obtained as presents, some he had purchased, but the greater portion had been accumulated by his own industry in his native county of Caithness."

Mr. Smiles has told the story of this man's life most graphically. The book is both a portrait and a description, for he adds to his statement of what the wonderful baker did in the way of scientific work a very vivid delineation of the scenery of the places where he lived, and where he hunted for specimens. These surroundings make the account of Dick's life much more real to the reader than would otherwise have been. The book is decidedly the best that has ever come from the author's pen.

CHANT TE DEUMS. By James H. Rogers, Organist of St. Luke's Church, Brooklyn.

THE CHURCH CHORUS. A Collection of Anthems etc., by the same.

Mr. Rogers proposes to issue a round dozen of *Te Deums* in chant form, and a more lengthy series of pieces, embracing *Glorias, Kyries, etc.* The initial numbers of both series are before us. In the *Te Deums* we find much that is pleasing, and in the Church Chorus we can especially commend the Easter Hymn. Many will recognize the air from Mozart, some years ago published in the Greatorex collection under the name "Coxe," and will be glad to sing it again in the form under which Mr. Rogers gives it to us, and with the addition of the *solo* and *duo* passages.

AMERICAN AUTHORS: Washington Irving. By David J. Hill, Professor in the University at Lewisburg, etc. [New York: Sheldon & Co. 1879.] 18mo, pp. 234.

This is the first of a projected series of American biographies, similar in design to the "English Men of Letters." As this is the day of moderate-sized books, volumes like the present are likely to obtain favor with the public, especially if well-executed. Mr. Hill has bestowed much pains upon the present volume, and has made a very useful as well as readable book. Other volumes are promised, containing lives of Bryant, Prescott, Motley, Cooper, etc., with steel-plate likenesses.

THE NORMANS IN EUROPE. By the Rev. A. H. Johnson, M.A., late Fellow of All Souls' College, Oxford. With Maps. [New York: Charles Scribner's Sons.] 12mo, cloth, pp. 273. Price $1.00.

There have been few more valuable volumes in the whole series of "Epochs in History," to which this belongs. The author takes a broad view of the subjects, and traces the full history of the Northmen from the time when

they first came in contact with the other people of Europe in the ninth century down to the end of the Norman rule in England. It is a portion of history not generally known, but one of the first importance.

STUDIES IN THE MODEL PRAYER. By George D. Boardman D.D., Author of "The Creative Week." [New York: D. Appleton & Co. 1879.] 12mo, cloth, pp. 201. Price $1.25.

We have already a large number of volumes containing expositions of the Lord's Prayer. The present work is, nevertheless, a rich contribution to that particular field of exegesis. The author goes down to the root of the subject, and discloses truths which, we fear, are too seldom recognized even by those who habitually use this matchless form of devotion. For the Lord's Prayer is full of doctrine. It is a sort of creed, and of all the words which came from the Master's lips, few are more significant than these. We cannot pretend to give even an outline of the author's explanations and teachings. The volume cannot be appreciated except by those who go through it from beginning to end. We have never met with a work on the subject which more nearly meets what the truth demands. In two or three points the interpretation offered is inadequate. We might, for example, take issue with the author where he says that our forgiveness of the trespasses of others is "the standard or measure" of that which we ask of God for ourselves. But we have found very few instances where there is any call for criticism.

What we especially commend is the breadth of view which the author takes. No one can enter into such a study as this without finding that the Lord's Prayer contains vastly more meaning than ordinary Christians are accustomed to see in it.

We quote from the Appendix some thoughtful words on the benefit of liturgical forms. They may be regarded as the expression of a conviction which is becoming every day stronger and more general in the minds of those who, like Dr. Boardman, have not been accustomed to forms of worship, or who, at any rate, belong outwardly to bodies of Christians who have heretofore regarded them as a hindrance rather than a help to devotion:

> In thus dictating a form of prayer, He gave vent to the liturgical instincts of our nature. For, although there are those who feel fettered by forms of prayer, the vast majority, I am convinced, are aided by them. . . .
>
> I have the strong conviction that in the worship of our non-liturgical churches the congregation has little to do. Worship is an intensely personal act, the soaring of the individual spirit in personal adoration, thanksgiving, confession, supplication, aspiration. As such each one must worship for himself, not vicariously. And yet, as a matter of fact, the worship of our non-liturgical churches, generally speaking, is a vicarious worship, with the exception of the singing, and even this privilege is, in too many instances, artistically denied, as everything is done by proxy. The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships.
>
> Should some angelic visitor enter one of our sanctuaries, and observe the silence of the congregation, I am not sure but that he would imagine that a calamity, like that which befell ancient Zechariah in the temple, had befallen Christ's churchly priesthood to-day, and he would wonder what sin this people had committed that they should be thus struck dumb. . . .
>
> The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche. How painfully true this is may be seen from the fact that while it is not considered rude to enter the sanctuary during the earlier parts of the service, such as the singing or the scriptural reading—that is to say, be it observed, during that part of the service which is distinctly liturgical or worshipful—it is considered rude to come in or go out while the minister is preaching; as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man, and not Jehovah, God of Hosts! What we need is a return to the ancient ways, even the good old paths of our fathers, falling in line with the venerable and saintly past, worshipping liturgically as did the Church of John and Isaiah, David and Moses.

These are certainly words of soberness and truth. And we have no doubt that there is a general longing for a recovery of what was once blindly, though conscientiously cast aside. A "return to ancient ways" involves, however, shmething more than the adoption of liturgical forms. That is the least important feature of the ancient order.

THE RETURN OF THE NATIVE. By T. Hardy. Leisure Hour Series. [New York: Henry Holt & Co.]

The catastrophe in this novel is similar to that in Mr. Black's latest story, which appeared simultaneously with it in *Harper's Monthly*—viz., the melodramatic death of a young couple. It is needless to say that, beyond this, there is not the faintest resemblance in the tales. Mr. Black, in spite of a pleasing manner, is essentially commonplace, though by means of a new *mise en scene* and a novel dialect he has contrived in several of his tales to disguise his thinness of substance. Mr. Hardy is nothing if not original. His theme being always love, is, of course, not new, but he resembles no one in his treatment of it. This latest story exemplifies, like all his others, his power of construction, by which the reader is hurried with increasing excitement to the close. He is strong in creating a striking situation, toward which, it may be, everything in the tale converges from the start. These situations are generally painful, it must be confessed; and of the present tale it must be said that, on the whole, it is unpleasant. There is nothing suggested to reconcile one to the tragedy, which does not lie at all in the deaths of the two prominent characters, but in the blighted life of the hero. The author takes more interest, apparently, in depicting with firm, distinct touch certain kinds of women of a by no means admirable sort than those of a more noble nature.

There is a sort of gratification to one's curiosity in being made to understand the mental and moral make-up of women like Ethelberta and Eustacia (who are types rather than individuals), but we wish he would give more prominence in his tales to the women like Thomasin, who is altogether the most attractive of any of his feminine characters. Yeobright, the hero of the present novel, is a man of rare and high character, whom we are not quite satisfied to leave following the career of an itinerant preacher of moral truths of a general sort, carefully kept free from mixture with a religion of any sort. Mr. Hardy's style is always forcible and sometimes fine, his descriptions of nature in certain moods and aspects being especially noticeable. There is far less space than usual given in this novel to the humorous conversation of his singular rustics, and what there is is not as successful in making us smile as it generally has been.

MEMOIR OF THE REV. FRANCIS HODGSON, B.D. Scholar, Poet, and Divine. With numerous Letters from Lord Byron and Others. By his son, the Rev. James T. Hodgson, M.A. In Two Volumes. [London and New York: Macmillan & Co. 1878.] Cloth, pp. 297, 347. Price $5.00.

These volumes will prove especially interesting because of Mr. Hodgson's intimacy with Lord Byron, and of the part which he took in trying to avert the final separation between the poet and Lady Byron. We find in these pages many letters by Byron never before published. They throw considerable light upon several of the undecided questions of his life and character, though, in regard to some things, the mystery is not by any means cleared away. The editor expresses in the preface a hope "that a perusal of these pages may tend to remove several misconceptions which have hitherto prevented a just appreciation of the character of Byron." The memoir does something in this direction. The poet's character stands, in some respects, better than it did before, but in other respects not as well. In regard to morality, he deserved, probably, a better reputation than his enemies and the champions of Lady Byron have ascribed to him. But, on the other hand, several of the letters here published reveal a bitterness toward everything like Christianity and a certain dogged malice against piety which will surprise most readers. The editor has thought it best to answer some of his cavils. Most of them are beneath notice.

THE POET AND HIS MASTER, and Other Poems. By Richard Watson Gilder, Author of "The New Day." [New York: Charles Scribner's Sons. 1878.] Cloth, pp. 65. Price $1.25.

We still hold to the opinion which we formed after reading "The New Day," namely, that the author has failed to establish his claims to the honor of being a remarkable poet. There is considerable delicacy in his imagination, but comparatively little depth or power, and the worst defect of all is his coldness. Besides, we notice here what did not strike us in his first volume, a manifest self-consciousness that he was born to greatness. Or, if this is putting it too strong, we may say that in many of these songs his individuality is very prominent. And this is never the case in great poets. At the same time, and on the other hand, it must be acknowledged—and this is getting to be more and more a rare excellence—his poetry is pure, nay, it is almost ethereal. There is an abundance of sky, and very little blood in it. This is one reason why it does not warm us. Moreover, it is genuine so far as it goes. It lacks not reality, but breadth and depth.

AUTOBIOGRAPHY AND MEMORIALS OF ICABOD WASHBURN. By Henry T. Cheever, Author of "Island World of the Pacific," etc. [Boston: D. Lothrop & Co.] 16mo, cloth, pp. 222.

The life traced in this volume was worthy of narration. Mr. Washburn was what is called a self-made man, and he was identified with the growth of practical industry which has wrought such a wonderful change in New England during the present century. By his mechanical talents and business energy he built up a large fortune. He was also an example of conscientious giving. He always devoted to the Lord a certain share of his income, and the result was, as he believed, increased prosperity. The volume is somewhat fragmentary and disjointed. Too many hands worked upon it. Autobiography and biography and notices gathered from various sources are mingled into a sort of mass. Nevertheless, the materials themselves are valuable, though they have been used unskilfully.

A SELECTION OF SPIRITUAL SONGS, WITH MUSIC, FOR THE CHURCH AND CHOIR. Selected and Arranged by the Rev. Charles S. Robinson, D.D. [New York: Scribner & Co.] 8vo, silk, pp. 441. Price $2.50.

This hymn and tune book has been prepared for congregations other than those who worship according to liturgical forms. Yet we find in this selection a considerable number of chants and most of the grand old hymns, so sacred in themselves, and made yet more so by having been used in the devotions of Christians through all the ages and throughout the world. We are glad to see here the *Te Deum* and the *Gloria in Excelsis*, and many of the Psalms of David free from the metrifier's innovations. The hymnology of the book is excellent, and the tunes are, in nearly every case, seemly and well adapted to worship. The author has evidently made it a point to select only suitable and appropriate music.

FOR DAYS AND YEARS. A Book containing a Text, Short Reading, and Hymn for Every Day in the Church's Year. Selected by H. L. Sidney Lear. [London Oxford, and Cambridge: Rivington's. 1878.] Cloth, pp. 408.

The object of the editor of this devotional work has been to follow the spirit and teaching of the Christian year. The "readings" have been selected from writers of every age, ancient and modern, from the early fathers, and from the divines of our own day. The hymns have been, like the readings, chosen from the richest sources; and the book, as a

whole, will be cherished for its preciousness by all who use it daily. We have seen nothing of the kind superior to it.

LEISURE TIME STUDIES—Chiefly Biological. A Series of Essays and Lectures. By Andrew Wilson, PH.D., F.R.P.S.E., etc., Lecturer on Zoölogy and Comparative Anatomy in the Edinburgh Medical School, etc. With Numerous Illustrations. [New York: R. Worthington.] 12mo, cloth, pp. 381.

The author is an enthusiast in his own department. He enters heart and soul into whatsoever scientific subject seems to him worthy of investigation. Besides, he is a man of good judgment, of rare attainments, and not inordinately fond of theorizing. The essays and lectures here published are such as the reading public generally will enjoy. All of them are well worth study, and some of them deserve special mention. In "Some Facts and Fictions of Science," for instance, he shows that many of the supposed scientific facts are, in reality, myths or fables—hair-worms, crocodile's tears, barnacle geese, and even the poetical nautilus that "spreads its sail," are fictions.

The essay which impressed us as especially important is one on the "Genesis of Life." It discusses the question of spontaneous generation, and gives a full history of the experiments which have been made in the last two hundred years in order to find out whether life ever originated from matter alone. The author examines the question solely in the light of evidence, and the conclusion which he reaches is: "There can be little doubt of the overweighing influence which the theory of biogensis possesses over spontaneous generation in the minds of the vast majority of thinking persons." . . . Spontaneous generation begins by assuming the operation of a law which, as far as exact science at present shows, is unrepresented in the whole of nature's domain.

The essay on "Science and Poetry" was suggested by Prof. Shairp's volume on "Poetic Interpretation of Nature." While the two writers are not at agreement on all points, it seems to us that Prof. Shairp is nearer the truth in his representation of the case. Dr. Wilson rarely touches upon the religious side of science, and, judging him by this volume only, the impression one gets is that science is in itself about the only religion he cares for. At the same time, he is wise enough to see and honest enough to acknowledge that many of the theories which have been supposed to be in conflict with revealed truths are as yet unproved.

THE HOME OF FIESOLE. By the Author of "The Children of Seeligsberg," "Madeline's Forgiveness," etc. [New York: T. Whittaker.] 12mo, pp. 304. Price $1.25.

The scene of this charming story is laid in the days of Savonarola, the great reformer, who denounced the vices of his age and boldly rebuked those Church dignitaries who, by their scandalous conduct, gave countenance to the immoralities pervading all classes. It is a narrative of domestic life, wherein calmness and quiet are in beautiful contrast with the stirring scenes out of doors. The gentlest features of devout piety, the life that manifests itself in endurance and active charity, are exhibited in those who, in the hours of trial, displayed a courage most heroic.

The author, while, of course, sympathizing with the cause of Savonarola, does not attempt to make him more of a Protestant than he was. The reader is not left in ignorance of the fact that he was a reformer of abuses within the Church, to whose doctrines he generally adhered.

The book is an excellent one for a parish or Sunday-school library.

LIFE OF THE DUKE OF WELLINGTON. By Rosamond Waite. With Portrait, Maps, and Plans. [London, Oxford, and Cambridge: Rivington's. 1878.] 16mo, cloth, pp. 315.

The author has given a fair and not overdrawn account of Wellington's career, both as a soldier and as a politician. The biography, though based largely upon the work of others, and drawn from various sources, including both memoirs and histories, bears marks of true originality, and is a genuine thing. In short, as a comparatively brief record, it is about as good and satisfactory as any one would be likely to make.

LECTIONARIES—ENGLISH AND IRISH. With Suggestions for the Reconstruction of the American. By the Rev. Wm. P. Lewis, D.D. [Philadelphia: Claxton, Remsen & Haffelfinger. 1878.]

Dr. Lewis's work is one of those carefully-written contributions to knowledge which are such valuable helps to real progress. He briefly sketches the history of the English Table of Lessons, from the Reformation down to the last change in 1871. He then makes a careful examination of the new Table, noting its merits and defects, passes on to a consideration of the Irish Table and the early American, and devotes the concluding chapters to suggestions toward still another.

The careful examination of the whole question deserves much praise, and the close study of the subject to which such a volume invites the American Church may, in time, give us a decidedly improved Table of Lessons. Happily, perhaps, the examples of the Hymnal and the Table of Lessons for Lent warn us to attempt no hasty work.

As to the Lessons for Sundays and the greater festivals, we are glad to see Dr. Lewis desires improvement rather than change. The experiment of using the English Table has brought the fact out into prominence, that unless we change our whole mode of reading Scripture any selection must be exclusive, and, on the whole, the old lessons are the best—too valuable and appropriate to be given up. Dr. Lewis urges our retaining them as a whole, but suggests some amendments.

His strong rebuke of the mock modesty of the day, on pages 86–89, is alone worth the price of the book. One is reminded of Keble's saying, "When men shrink from reading those chapters, they bear witness instinctively to the wisdom and kindness of the Church in ordering them to be read."

The whole work is sound, temperate, and modest. The suggested Table of Lessons at the close perhaps reminds us that Holy Scripture is like a kaleidoscope, and nearly every arrangement of it beautiful; but that the combinations are so innumerable that what will strike one mind as appropriate will not always recommend itself to another.

PARADOXICAL PHILOSOPHY. A Sequel to "The Unseen Universe." [London and New York; Macmillan & Co. 1878.] Crown 8vo, cloth, pp. 235. Price $1.75.

It seems that the old Socratic method of teaching philosophy is coming back into use again. Pretty nearly the same questions that we find discussed in the writings of Plato are made the subjects of conversation in the so-called "Paradoxical Society." In place of Greeks, however, we find Englishmen and Germans contending with one another as to the probability of a future life, and presenting the respective claims of idealism and materialism. We have the Rev. Dr. Bemerton, vicar of a parish, a lover of catholic tradition, and, at the same time, "a diligent student of physical science"; Sir Kenneth le Kelpie, a half-believer in the mysteries of spiritualism; Mr. Fairbank, a young and rising barrister, who habitually and instinctively supports the weaker side in every argument, and has very few settled convictions; Mr. Holdfast, M.P., a "modern Boanerges"; and Dr. Hermann Stoffkraft, a celebrated German philosopher, who believes in the fact of consciousness but thinks it is a mistake, because it brings to us a longing for immortality which will probably never be satisfied.

The discussion goes on pretty much as such discussions generally do in books. One cannot help noticing, however, that the volume is more than a "Sequel to the Unseen Universe." It sounds like an indirect advertisement of that work. The reader is shown how the position taken by its authors and the arguments therein brought forward are the only ones which the mighty German is unable to answer. Dr. Stoffkraft is overcome by means of weapons selected from that new arsenal of Christian polemics. It is true that he becomes, at last, a spiritualist, and marries the medium who had introduced him to personal representatives of the unseen world. We cannot exactly see the object of this, or what bearing such a result can have on the real question which was before the "Paradoxical Society." If it is hereby assumed that these so-called spiritual manifestations are necessary, or even useful, toward reëstablishing a faith in the unseen, and that "raps" and "materializations" are proofs of a life after death, we can only say that the position is thoroughly illogical.

THE DEATH OF DEATH; OR, A STUDY OF GOD'S HOLINESS IN CONNECTION WITH THE EXISTENCE OF EVIL, IN SO FAR AS INTELLIGENT AND RESPONSIBLE BEINGS ARE CONCERNED. By An Orthodox Layman. [Richmond, Va.: J. W. Randolph & English. 1878.] 12mo, cloth, pp. 210.

Of the many volumes which the recent revival of the question of future punishment has called forth, this deserves, we think, more than usual attention. The author seeks to establish two propositions: first, that the problem of evil is incapable of solution on the basis of a hopeless future punishment, or of annihilation; and, secondly, that it is capable of solution on the basis of a future punishment, not hopeless, but reformatory.

He rightly considers death not as the separation of the soul and the body, but as alienation from the life of God. He examines the various theories as to the fate of "the lost," and accepts that of aeonian punishment as the one which best meets all the conditions of the problem. The real issue between him and those who hold to the doctrine of endless punishment lies in this, that he asserts that the life of God can be renewed in the soul after its dissolution from the body; and that until such renewal and restoration, God's redeeming work is incomplete. Some of the arguments put forth in support of this proposition are weak. All of them must be, from the very nature of the case, an attempt to penetrate the darkness of a baffling mystery. The author may be right, and he may be wrong. When we get beyond the range of finite thinking, and begin to use the words "endless," or "infinite" as logical terms, we cannot affirm the absolute certainty of any of the conclusions which seem to follow from our premises. We see these things darkly, and know them only in part. What revelations of mercy God may have in reserve no one can tell. Whether He has any of the kind which this "orthodox layman" expects is doubtful—that is, undecided.

It must be admitted that many of the passages from Scripture which the author quotes look in the direction of an ultimate restoration—a bringing of all men into the fellowship of Christ; but these passages reach out in their meaning beyond the utmost possible sweep of our human vision and of our human thinking, and therefore, belong to a sphere of which our knowledge must be, for the most part, negative rather than positive. Dogmatism in regard to these things is dangerous. The author admits that the suffering after death "may exceed all that we can imagine." Yet beyond that *unimaginable* duration and intensity of suffering everything must be, comparatively, dim.

In saying this we would not be understood as denying the possibility of what the author claims. Our creed is an acknowledgment of ignorance. His book is exceedingly able, and, so far as it sets forth the Scriptural idea of life and of death, it is both timely and valuable.

CLARKE'S HARMONIC SCHOOL FOR THE ORGAN. [Boston: Oliver Ditson & Co.]

Unreservedly, we like this book. The author has spent less time in inventing new

and clumsy words to befog the student of harmony, and more in simplifying this grand study of what is at once a science and an art. Every page of Mr. Clarke's book has a practical, sensible look. The evident leaning to the German school might be a fault in some people's eyes, but not in ours. For it must be remembered that the organ is largely Germany's instrument, and so far as composers are concerned, one cannot go far out of the way in such good company as that of Handel and Bach, and Fisher and Koerner.

LITERATURE.

WILLIAM HOWITT died in Rome on Sunday, March 2d, at the age of eighty-four.

A UNIVERSITY course for young women is now open on a plan very like that on which Girton College in England was begun. It is in connection with Harvard University, where certain professors have agreed to give instructions and lectures to classes of young women, corresponding with, though entirely apart from, those given to the young men students; and any young woman who, after four years of study, passes the examinations creditably will receive a certificate to that effect from the faculty of Harvard. This plan implies living in Cambridge, where certain ladies undertake to procure proper lodgings for students, and to give them all necessary protection and assistance. It has advantages that cannot, of course, be secured for students who are preparing at home for the Harvard local examinations, but the two schemes do not in any wise conflict. The university course requires four years' residence in Cambridge; the Harvard local examinations, preliminary and advanced, may be passed in two years (though more time is allowed if required), and will meet the wants of many girls who are not at liberty to leave their homes for four years, and who still have a desire for a higher education than ordinary schools afford. The local committees interest themselves in making it possible for students from a distance to be present at the times fixed for the examinations, when professors from Harvard examine these candidates and give them certificates according to their attainments.

It is much to be regretted that teachers of girls have hitherto looked upon this scheme with little favor; they do not seem to realize that girls could be prepared for the preliminary examinations in any good school where the teachers would insist upon a few subjects pursued with thoroughness, rather than upon a variety of branches which can be only superficially mastered.

Some few heads of girls' schools have sufficient independence to maintain such a system now, but too many are afraid of displeasing and disappointing parents who expect their girls to attain, during their school years, a greater variety of knowledge than is consistent with thoroughness; and there is, too, a dread of "strong-mindedness," which is supposed to result from too serious studying. But for this dread to have much influence, there are too many instances known to every one of women who have been enthusiastic and eager students, and have lost nothing, but rather gained in womanliness by their devotion to study. Sydney Smith says, "Men set more value on the cultivated minds than on the accomplishments of women, which they rarely appreciate," but he also adds, quoting Jeffery, "If the stocking be blue, the petticoat must be long."

It will be well for teachers and scholars to acknowledge to themselves the fact that there is a growing preference among the mothers of the rising generation for such instructors for their children as are thoroughly prepared for the undertaking. But the advantages of this course of study are not only for those women who expect to make teaching their profession; any woman will find herself better prepared for whatever life may bring her by the habits of mind gained in systematic study. Familiarity with geometrical problems will not make her familiar with domestic details, nor will familiarity with Latin or Greek make her skilful in management; but a well-disciplined mind will help her in the most desultory and insignificant of her duties.

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2. First Sunday in Lent.
5. }
7. } Ember-days.
8. }
9. Second Sunday in Lent.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fifth Sunday in Lent.

A TRUE LENT.

BY "ZARAILA."

After Lenten days of sadness—fast and vigil, gloom and pain—
Comes the glorious Easter radiance, like the sunshine after rain—
Comes with healing to sad spirits, comes to gladden, to make bright,
If, when means of grace were given, we have used them all aright.

If the prayer, the fast, the penance, shall have shown us all our need—
Shown us all our sin and weakness, made us penitent indeed;
If the heart was bowed in sorrow when the knee in prayer was bent—
If, discarding selfish follies, we have kept a holy Lent;

If the fruits of self denial went to help the sick and poor,
If new vict'ries o'er the temper taught us all things to endure;
If, in prayer, we have remembered all God's children—high and low—
Not alone our friends and kindred, but the stranger and the foe;

If we've craved God's choicest blessings on the country of our birth,
If we've prayed His holy Gospel may illumine all the earth—
If in thoughts and deeds like these we've passed the solemn Lenten hours,
Bright will glow the Easter sunshine, fragrant bloom the Easter flowers.

ONE DAY.

A Story of Realities.

BY ELIZABETH ELIOT.

(*Continued.*)

A very wide and beautiful lawn filled up the space between the two entrances of the semi-circular avenue, and lay in front of the house a huge velvet carpet of the brightest green sparkling with diamond rain-drops. There were no houses opposite, but broad fields stretching out into the country beyond, and Margaret stopped for a moment to gaze with delight at the distant hills, and the river winding like a silver ribbon between them. No need to ring, after all; for, as she turned to face the door, it flew open as if by magic, and a lovely girl with blue eyes and blonde hair drew her quickly into the hall, and kissed her impetuously, exclaiming:

"You darling Margaret! I have been watching you from the window of my room, and, as you came up the avenue, every step put to flight one of the blue spirits that have surrounded me all the forenoon. Here, Christine," she continued—as a Swedish maid in a gray dress and snowy cap and apron crossed the hall—"take Miss Anderson's cloak and overshoes into the laundry to be dried and brushed."

Christine obeyed, and as she disappeared Margaret laughingly said:

"My dear Lillie, are you not afraid her immaculate whiteness will be ruined by such contact?"

"Nonsense!" said Lillie, laughing back, and, taking Margaret's hat, she gave it a dainty little shake and hung it on a rack. "I was just wondering how you could contrive to emerge from such a storm in so unruffled a state. I declare, even your hair looks perfect! Now, if I had walked out this morning, I should be mud half way to my waist, and my hair would be, would be—a spectacle. I was getting so desperate, I had half a mind to go out just as I was, and tramp in the avenue and let the rain come down on my head."

Margaret glanced at her, dressed as she was in a pure white morning-dress, heavy with embroidery, and ornamented with little fluttering bows of ribbon that precisely matched the color of her eyes.

"A strikingly appropriate walking costume!" she said. "Pray, why didn't you go?"

"Oh, I happened to think of mamma, and her horror, if she had known it, at my indulging such an idea, and that gave me a sensation—which was what I was in search of—a sort of feeling that I was actually alive, after all."

"Poor child!" said Margaret. "Are you really aground in such stagnant waters?"

By this time they had reached a large room, in front of the open door of which Margaret paused.

"Why, Lillie," she said, "what have you been doing? I seem never to have been here before."

Lillie uttered a sound somewhat between a sigh and a yawn.

"Oh, yes, that is my sitting-room; but I told Tom, a few weeks ago, that I hated the sight of everything in it, and he said, 'Very well! Change it entirely, then.' So I had it refurnished, and Thompson & Mortimer said it was perfect, and they sent in a bill of thirty-five hundred dollars, and I hate it worse than I did before. I have been wishing you would come around and tell me what is the matter with it. Somehow, though everything in your house is so simple and inexpensive, it all looks so homelike and pretty. Tom says so, too."

Margaret waived the compliment, and stepping into the room, looked around with a critical air.

"For one thing, the pictures are hung too high, I think."

Lillie clapped her jewelled hands. "That is it! That is what gives me the feeling, every time I enter the room, that some one has tied a cord around my neck and is pulling me up toward the ceiling. After lunch we will have them changed. What else?"

"I don't know," said Margaret, thoughtfully. "You call this your sitting-room, but it doesn't look as if any one lived here. Why don't you open the piano?"

"Oh, it would spoil it; and, besides, I never play on it. I can't remember a single piece of music I ever knew."

"Take lessons, then."

"No, I thank you; I have got through with that drudgery."

"I don't see a vestige of work lying about, or account-books, or anything, in short, to indicate a matron and housekeeper."

"Oh, I'm not a housekeeper. This house has been kept by William and Henrietta Jackson for twenty-nine years; ever since they came from Virginia with Tom's mother. He and I merely live with them. But they treat us very well, and we don't complain. When I was first married mamma did, indeed, undertake to confer with Henrietta on saving up drippings or some similar point of domestic economy. Henrietta was perfectly respectful—oh, yes, she always is—but when she began, 'I hope you'll 'scuse me, Mis' Hopkins, but I've never been used to havin' ladies in my kitchen,' I felt that a crisis was coming, and hurried mamma away as fast as possible. Oh, no; I shouldn't presume to meddle with the housekeeping."

"But I suppose Henrietta would be willing that you should sew, if you wished."

"My dear child! what should I sew? I have whole trunkfuls of clothing that I have never yet worn; and I have embroidered and crocheted ornaments for every nook in the house, till I am tired to death of the sight of them. Sew for the poor, you are going to say. But I haven't been brought up to that sort of thing, and I shouldn't know how to set about it."

"Well, come over and talk to mamma about it. She knows plenty of poor people and what they need; and as you have plenty of time and money, and don't know what to do with them, I think you would be very useful to each other. Ah! there is your mite chest on the mantel."

"Yes; horrid-looking object, I think. But Tom will keep it there. He says we need to have something in sight to remind us that we are not absolute pagans."

"I hope there is a good deal of money in it. I came to-day to open it."

"I don't know, I am sure. I put some in, once in a while, and I shouldn't wonder if Tom contributed pretty often. There is the luncheon bell. Afterward we will investigate, and it will be great fun to enlist William's services about the pictures. Of course he will help in the end, but you will see what a favor he will make of it. I don't know whether he will find it necessary to invoke the 'first families' or not. When I want anything done that is opposed to his notions, he generally says: 'Me and Mis' Amelia, we come from one of the very fust families in Virginia, an' it's my opinion that she wouldn't have thought it best to undertake this yere measure.'"

They had now reached the dining-room, and Lillie dismissed Christine, who was in attendance, with the remark that to-day they would wait upon themselves, and that William was to answer the summons when she rang. Every trace of *ennui* had, for the present, disappeared from her manner, and, delighted to exchange her customary solitude for Margaret's companionship, she chatted gayly through the luncheon, which was an elegant and abundant repast, set out in an exquisite tête-à-tête service of what Mrs. Hopkins, one of whose wedding gifts it was, denominated "Server's china."

When the meal was nearly over, the bell was rung, and, having allowed a sufficient interval to elapse to mark his sense of his own dignity, William appeared. With a profound bow to Margaret, whom he had known from her babyhood, he stood just inside the door, awaiting Mrs. Hollingsworth's, or as, keeping up the custom of his Southern home, he always called her, Miss Lillie's, commands.

"I hope you are not very busy, William," she began; "for I should like your assistance for about half an hour. I want to lower the pictures in the sitting-room, and I should like

to have it done now, so that we can have the benefit of Miss Margaret's advice. You know she doesn't come to see us very often."

"That is so, ma'am, not near as often as we could wish."

Another bow in Margaret's direction.

"Do you think you could manage to give us half an hour? We will set about it immediately. I suppose you have had your dinner?"

"Oh, yes, ma'am—at twelve, precisely. It was not the question of dinner I was revolvin' in my mind," he continued, loftily, "but I was reflectin' on my plans for this afternoon. Them boys, Miss Lillie, that Mr. Tom picked up in the street—in the gutter, I may say, if the ladies will excuse me—is so very dilatory about their work, an' so entirely ontrustworthy, that I was fearin' they wouldn't get through the verbena beds, which was my 'rangement for this day. The rain put us back this forenoon, and I s'pose they'll stop weedin' the minnit my back is turned."

"Couldn't Henrietta watch them from the kitchen windows?"

"She could, ma'am, no doubt; but I should prefer not to incroach on her time. She might be attendin' to some critical thing that she couldn't leave. Besides, somebody has to be close by to see whether they are pullin' up weeds or plants. If you'll believe it, ma'am, one of 'em chopped off with his hoe, yesterday afternoon, one of my very finest young caladiums. He said he thought it was a squash vine that had got in by mistake. I declare, ma'am, it takes the patience of Job—yes, an' of Moses combined—to git along with them boys."

"I know it, William; so you're just the one to deal with them. Besides, you know how devoted Mr. Tom is to his Sunday-school class, and it's a mercy he doesn't bring them any farther than the garden. If he should undertake to establish them here in the house, you know it would be worse still. So pray keep them contented out-of-doors."

William laughed, but very softly and respectfully; and, somewhat molified by sympathy, turned his straw hat, which he had brought in as a signal that his time was precious and his presence needed elsewhere, thoughtfully round and round, and replied:

"Well, Miss Lillie, I'm sure I'm very anxious to oblige you an' Mis' Marg'ret, an', if you'll scuse me a minnit, I'll jest set off a portion to be weeded while I am away, an' be back in a short time."

Margaret had remained silent during this controversy, studying the decorations on her chocolate cup and saucer, and meditating on the rapid flight of time. But she knew it was of no use to try to hasten Lillie, who had no clearer ideas of the value of time than of money; so, resolving to make up the loss by greater expedition when fairly out of the present enchanted region, she gave herself up to the amusement of watching Lillie's operations.

First Christine was called in, and despatched in search of a ball of silver wire which was declared to be "somewhere." Fortunately the ideas of the maid were more lucid than those of the mistress, and the wire was soon brought into the sitting-room, William came back, and the process of lowering the pictures began. His notions of the proper height at which they should be hung were based on recollections of the old family portraits in the Virginian mansion where his former mistress had been born; but finding that on the present occasion "Miss Lillie" was determined to carry out her own benighted views, he finally yielded his—the more readily, perhaps, because his heart was with his verbena beds, and he was in haste to get back to them before his assistants should have done any irretrievable damage.

So the work proceeded unhindered, except by reminiscences of "Miss Amelia," naturally suggested by her portrait. These were principally addressed to Margaret, who had known the elder Mrs. Hollingsworth very well, and had regarded her with the affectionate admiration natural in an enthusiastic child toward a beautiful and accomplished woman, while to Lillie she had been merely a ceremonious acquaintance of her mother's. She had been a very intimate friend of Mrs. Anderson, spending much time with her, especially after Col. Hollingsworth had joined the Union army with a regiment of his fellow-townsmen. She was devotedly attached to him, and anxiety on his account, added to the grief that she felt, as a Virginian, that her old and fondly-loved home should have been turned into a battle-ground, so undermined her health that when her husband was killed at Antietam she survived him only a few weeks.

Their only child, then a boy of twelve, had been left, by his father's will, to the joint guardianship of Mr. Anderson and Mr. Crowningshield, another college friend. The latter had trained the boy to thorough habits of business, nursed his ample inheritance carefully, and increased it so enormously by fortunate investments that, when it was handed over to him on his twenty-first birthday, Tom Hollingsworth was considered the richest person of his age in all the country round. Thanks to the judicious care of his other guardian, he had grown up with decided ideas of using his immense wealth for noble ends, and was, moreover, a model of faithfulness in the discharge of every duty. It would have been impossible to make him either intellectual or brilliant, and Mr. Anderson had, very wisely, not attempted to force upon him a cultivation for which he had no aptitude, but had contented himself with instilling into the mind of his ward true and just ideas of the needs of his fellow-creatures and his own responsibility and stewardship.

From twelve to twenty-one he was almost one of the children of the rectory, spending some part of every day with them, and sharing the priceless moral and religious training which they enjoyed; the only drawback to his pleasure there, the absolute prohibition of his guardian which forbade his making any presents to the children of the house. These days were over now, but Margaret could not help recalling them as she sat with his wife in her luxurious home.

When the work of rearranging the pictures was finished, and William had departed, Lillie walked around the room surveying the improvement with immense satisfaction, until Margaret declared she must open the mite chest that very moment.

As this promised a new diversion, Lillie willingly agreed, and took down the chest, remarking:

"Let me count the money, please. Papa taught me how to arrange the different denominations systematically. Don't you wish we might have again the great silver dollars and halves and quarters that the old people tell about? How this box would jingle then, and how the money would roll out, instead of my having to poke my fingers into the very corners for these bits of paper!"

Margaret laughed.

"Do you know," she said, "I have forgotten how a gold piece looks? And Johnny and Alfred never saw even any silver money, except two or three small pieces mamma happened to have in a box when the silver went out of sight so mysteriously. They quite envy us older ones, but I tell them the advantage is all on their side, for they are the only ones in the family that were born in a free country."

"Nonsense, dear, that is only your high-flown, romantic way of thinking about things. Just look at William and Henrietta! Great specimens they are of the hardship of being brought up in slavery! And, by all accounts, they tyrannized over Tom's mother, yes, and his grandmother, too, just as they do over Tom and me. But, somehow, the people down in Virginia didn't seem to realize it. I wouldn't have it, I promise you. I wouldn't go around the house on tip-toe two or three days whenever Henrietta goes into one of her sulky fits, as she does pretty often; and when she comes out, and goes crooning around the kitchen, 'Oh, carry me back to ole Virginny,' I should say, 'Yes, go, by all means, go at once'; but Tom, why, I honestly believe he would just as soon think of my leaving the house as of Henrietta's doing so. He's the queerest fellow about some things; for instance, he made me promise I would never borrow any money out of this box, and because I said it was so convenient to have small pieces of money at hand, and I was afraid I shouldn't always resist temptation when change was wanted in a hurry, he takes pains to keep a box in that work-table drawer always supplied with pieces of every denomination. Now, I've no idea of 'missionary spirit' like that; I wasn't brought up that way, but it is just like one of your notions. I declare I think you ought to have been in my place."

Lillie spoke "from the lips" merely, but her words, as surface remarks so often do, grazed possibilities little dreamed of by the speaker.

Margaret was standing in a recessed window, examining a beautiful sketch in water-colors, but this last observation of Lillie's conjured up a vivid and very different picture. What she was looking at was a lovely English landscape—a trim hedge, a solitary lane, a group of gypsies round a camp-fire, a young moon setting behind a clump of fir trees; what she really saw was a rocky hillside on a bright, August afternoon two years before, a gay picnic party at a little distance, in a meadow surrounded by woodland, and this same Tom stooping down to look at her, as she sat at the foot of a withered pine-tree, idly picking the petals from a bunch of daisies. She heard him reminding her that it was his twenty-first birthday, and saying that he had planned this party for the sole purpose of getting an opportunity to speak to her alone; that for years it had been his cherished dream to ask her on this day to be his wife, to brighten his lonely home, where her presence would make his happiness, as he would devote his life to hers. She heard herself saying, in the strange voice, remote, yet distinct, which we sometimes hear from ourselves in dreams, "O Tom, I am so sorry;" she saw again his look as the truth fell on his heart, that it was, indeed, impossible she should ever be more to him than the sisterly friend she had been for so many years, and again

came over her the painful feeling with which she had risen from her seat and gone back to the merry company in the meadow.

No one but her father and mother had known of this episode, but, when young Hollingsworth gradually ceased to haunt Mrs. Anderson's sofa, so that, as Maurice asserted, he had now, himself, an opportunity to converse occasionally with his own mother, he told her he was certain such a phenomenon could be traced to natural causes; and his suspicions were confirmed when, about six months after the picnic, Tom informed him that he was engaged to Lillie Hopkins, and asked him to tell the people at home and "get it over" for him. In answer to Maurice's rather surprised look he remarked, with a candid humility that disarmed all disposition to tease him: "Lillie is good enough to consent to share my lot, though I am afraid it is a poor destiny to offer a brilliant little thing like her."

Maurice shrugged his shoulders, for he had had an idea for some time that Lillie was bending all her energies to bring about this very consummation, but his congratulations were sincere and hearty; he went home with his news, selected his audience judiciously, and "got it over" very well.

No one could accuse Lillie of any sordid motives, for her own fortune was very nearly a match for Tom's; but, somehow, the dull, steady, conscientious fellow had always been the secret ideal of the beautiful, volatile heiress, and when she caught his heart in its despairing rebound, it made her exceedingly happy.

Margaret had never for a moment regretted her decision, but, sometimes, as now, an uncomfortable feeling came over her that she had yielded too much to the natural embarrassment produced by the circumstances, and that she had not really done her duty by Tom; because, if she had tried, she might, perhaps, have influenced Lillie to be a help to him in the path she knew he had marked out for himself.

A delighted exclamation from Lillie roused her from her momentary reverie.

"Margaret, come here this instant! you said you had forgotten how a gold piece looks. Just see what I have fished out from the farthest corner of my mite chest, wrapped up in ten cent 'scrip.' Oh, the beauty!" she continued, rapturously gazing at a bright twenty-dollar coin she held in her hand.

Margaret laughed, but her own eyes sparkled as she drew near, saying:

"One would think, Mrs. Croesus, that you never saw any money."

"I don't see any money like this, I assure you. '1871.' Why, I never thought that they actually have gone on coining gold all these years. This seems quite fresh from the mint. Just see this head of liberty above the date; how complacent she looks!"

"Well she may!" returned Margaret, taking the coin into her own hand; "but I think the reverse is prettier. What a delight it will be to Johnny and Alfred to count the sunbeams and stars round the motto, and discuss the proportions of the eagle grasping the thunderbolt! How kind of Tom to give you such a pleasant surprise!"

"Oh, he wasn't thinking of me, I imagine; I put it all to the account of his missionary zeal."

"But you can't deny that you are pleased."

"I don't know. Now I think of it," she continued, with a roguish glance that belied her words, "I wish he had put it into my other box. Then I could have admired it all the same and have kept it, too. However, I dare say he will get me one just like it if I ask him."

"Of course he would, but don't ask him. Tell him, rather, what pleasure his kindness has given you. Just think how happy it would make him if you would be really interested in the things he has so much at heart."

"Do you think I could ever learn to feel as he does?" asked Lillie, seriously. "Dear old fellow! Sometimes, when he spends a whole evening in laying out plans for some ragamuffin he has picked up during the day, or in looking at every side of some business project to decide whether there is any moral objection to it, I would give all the world to enter into his ideas. But you know I was educated very differently, and so I only laugh at him and try to divert his mind."

"I suppose you love him very much," said Margaret, simply.

"That 'goes without saying,' as Mons. Regnard used to tell us," returned Lillie, while a vivid flush deepened the lovely pink of her cheeks and mounted to her golden hair.

"Then," replied Margaret, as she kissed the beautiful, blushing face held up to hers, "don't you see that your method must end either in making him careless of his religious duties, or in his learning to do without your sympathy in all that part of his life which is highest and noblest? In either case you are preparing life-long unhappiness for both yourself and him."

"Well, if you think there is any chance of my improvement, it is your duty to help me on. I shall need direction, and you know you have been trained in the same way Tom has. You will have to come and see me a great deal oftener than you have ever done yet."

"I will, indeed; but I must go now, or I shall not reach home before dark."

"Well, if you really must go, here is your money — thirty-one dollars and twenty-five cents, besides the premium on your gold piece, which must be at least two dollars more, I should think."

(To be continued.)

THE FOURTH SUNDAY IN LENT.

St. John vi. 5–14.

The miracle described in this passage of Scripture is told by all four evangelists. The several accounts are therefore to be compared. From them all it is to be gathered that the miracle took place on the eastern side of the lake, and that, as the land belonged to the city of Bethsaida, it was probably in that neighborhood. St. Mark states that the motive for going thither was to avoid the multitudes. St. John fixes the time, that it was before the Passover. In verse 5 is given the moment when the crowd which had followed Jesus was first perceived by Him. This distinguishes it from the subsequent period, when He had been healing the multitude all day, and at eventide the disciples beg Him to dismiss the crowds. Two personal incidents are singled out of the narrative. The first is the question to St. Philip. This appears to have been at the very beginning, when the crowd is seen approaching. The Lord asks a question, which was left by Him to work in the minds of the twelve. Their answer is given later on in the history, when they can find no other expedient than dispersing the throngs. There are various conjectural reasons why St. Philip was made the object of the question, but they are mere conjecture. Our Lord (verse 6) said this to prove him, that is, to try his inward faith; but wherein St. Philip was wanting is not implied. "He himself" means, of course, the Lord. All this is said in preparation for the miracle.

Verse 7 gives St. Philip's literal-minded answer. He sees no way out of the difficulty. "Two hundred" denarii, a sum equivalent to as many English shillings, would not probably supply their wants. The utter improbability that such a sum could be raised among the apostles is implied in the statement of the sum.

In verse 8 is given a later moment of the action. It must not be taken as if St. Andrew was standing by and adds his suggestion, as if it might possibly afford help—though he could not see how. The first remark is made when the Lord first sees the coming company. The second is afterward, when the disciples are coming up to their Master to entreat Him to send them away. St. Andrew is designated as "Simon Peter's brother." This shows that St. John's Gospel belongs to a time when the events of the Lord's life had become historical, and he writes for those who were no longer familiar with the traditions of the infant Church. It is necessary to tell who the apostles are. The disciples have now made search among the people and found how limited was the store of food in the company. This must be, for the whole force of the miracle depends upon this, that no more is to be had than the five loaves and two fishes. This could not have been learned without much and careful canvassing of the new comers. "There is a lad here." This is supposed by some to signify that the lad had for sale this stock. The implication is that it was possible to purchase so much; but what would that avail against so great a need?

St. John alone mentions that these were barley loaves. This shows that they were such as the poorest class of people commonly ate. They were probably not large, and one would hardly make a meal for a single man. The fishes are so called by the other evangelists; by St. John the word is ὀψάρια, literally "two small relishes," meaning a fish preparation to be eaten with the bread. The other evangelists have ἰχθυες, showing of what the "relish" consisted. But the very slender nature of the provision is indicated by this.

Verse 10 gives the next stage in the action. Jesus said, "Make the men sit down." St. Luke adds here, "by fifties in a company." It is to be noted that the command is to make the *men* sit down. That there were women and children also present is shown by St. Matthew. Doubtless this arrangement was both for the sake of order in the distribution, and also that the form and manner of the miracle might be seen, which could not have been had the people been moving confusedly about. There must have been one hundred companies by this arrangement, so that each group could see and testify to the facts. St. John alone notes that there was much grass in the place. It was just before the passover season, so that it must have been in the full spring luxuriance.

Verse 11 shows the mode of the miracle. Jesus takes the bread and fish into His own hands. St. Luke adds to this that "He brake them." He blesses these, looking up to

heaven, and then distributes to the twelve, who distribute to the multitude. The German critics see nothing in this but the ordinary table blessing, but the Anglican writers recognize its eucharistic character.

Verse 12 implies this in the command to "gather up the fragments that remain." This was not ordinary food, of which the superfluity might be left on the ground. It was hallowed bread, which had undergone the Lord's touch. Of course, the purpose of impressing the miracle on the beholder's mind is much enhanced by this revelation of the immense excess of the superfluity over the original stock. The miracle is thus put in a tangible form. The saving of the fragments, too, was an intimation that the Lord would not continue to work a like miracle for every case of need. No one act of His came so near to overthrowing his true ministry, since, if He had yielded to the people, they would have made him a king by force.

Verse 13 tells of the accomplishment of the command. They fill twelve baskets. The number may have a mystical significance, but as each apostle was a distributer, so the gathering of the fragments would be naturally into twelve portions. The apostles already symbolized the twelve tribes, therefore it is not necessary to repeat the idea.

In verse 14 is given the effect of the miracle. It is recognized as the act of a prophet. Jesus stands confessed as a "teacher come from God." It is not only the wonder, but the character of the miracle which impresses them. It is kindred to the act of Moses in the desert. Therefore they call Him *tha* prophet, viz., the Promised One, like unto Moses, whom God was to send. The distinctly Messianic character is seen by these men, on whom the Lord had already performed many miracles of healing perhaps that very day. These go for naught, but this convinces.

*THE FEEDING OF THE FIVE THOUSAND.**

BY THE REV. J. I. MOMBERT, D.D.

St. Matt. xiv. 13-21; St. Mark vi. 31-44; St. Luke ix. 10-17; St. John vi. 1-14.

Several reasons moved our Lord to seek the retirement of the desert region where this miracle took place. The murder of John the Baptist had been committed by Herod in the castle of Machaerus, near the Dead Sea. Hearing of the fame of Jesus, he was haunted by spectres, and in his fear he thought that the murdered Baptist had risen from the dead. Learning Herod's supposition, with a view to preventing a rising of the people in his favor, and to having private intercourse with the disciples, who had just returned from their first missionary journey, our Lord and His disciples sought privately by ship the north-east coast of Lake Gennesareth. But He was recognized by the multitude travelling to Jerusalem to keep the feast of the Passover. Their eager eyes watched the course of the boat swiftly flying over the blue waters of the lake, and, bent upon following him, they crossed the mountain and succeeded in anticipating His landing. Our Lord "was moved with compassion toward them, because they were as sheep not having a shepherd." "He received them and spake unto them of the kingdom of God, and healed them that had need of healing." Thus the hours sped, and the lengthened shadows told of nearing night. The multitudes that had come with spiritual cravings began to feel the want of material sustenance. The disciples were alarmed, and thought that our Lord, wholly intent on teaching and healing, was oblivious of impending night, and submitted whether, as it was growing late, and the place was a lonely desert, without convenienees for food or lodging, it would not be expedient to dismiss the multitudes, so that they might attend to their wants.

It would seem that our Lord had anticipated the difficulty, for he asked Philip: "Whence shall we buy bread, that these may eat?" (St. John vi. 5.) This question was addressed to Philip, a native of the neighboring town of Bethsaida, as he was most likely to know where the necessary provisions might be had. Our Lord did it to prove Philip, noted for a peculiar slowness in spiritual apprehension (see St. John xiv. 8, 9). He "himself knew what He would do." Philip could not stand the test. He could only think of natural resources, and replied: "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." He can only point to the scant supply in their common purse, and submit that even two hundred denarii, or pence, would be insufficient to dole out even a trifling supply to each of so great a multitude (St. John vi. 7; St. Mark vi. 37).

Thereupon the Master bade the disciples ascertain how many loaves might be procured, when Andrew brought word that among all the multitude there was only a lad with five loaves and two fishes, which they had secured, but deemed so utterly inadequate as to prompt the question, "But what are they among so many?"

Then our Lord ordered the multitude to draw near, and bade the disciples make them sit down on the grass, which abounded in that locality, and, to avoid confusion, in groups of fifty and a hundred. His orders were obeyed, and the five thousand sat down in eager expectancy as to the meaning of all these preparations, with the emerald turf for the table and the azure heavens for the canopy of the banquet spread by the Saviour of men. Not the least striking part of the miracle is the implicit obedience of so mighty a gathering of people, who, as the leaves of a tree bend to the breeze, or the heads of a field of corn to the summer gale, arrange themselves, as He directed, on the slope of that Galilean hill (Matt. xiv. 19; Mark vi. 39-40; St. John vi. 10).

Then the Lord took the loaves and the fishes, and, "looking up to heaven," gave thanks and blessed them. (Compare the account of the first three evangelists with that of St. John.) Then He brake and gave to the disciples to set before the multitude (St. Luke, ix. 16), and, marvellous to tell, the supply grew under their hands; the five loaves and the two fishes multiplied exceedingly.

Nothing is said where the increase took place, whether the chain was continuous or broken; all we know is, that from the hands of the Lord to those of the disciples, and from theirs to the hands of the people, the supply was going on and swelling, until all the "five thousand men, beside women and children" (Matt. xiv. 21), were filled, so that all had enough and to spare.

The explanation of the miracle is, of course, impossible. The process of creation, whether it be the production of something out of nothing, or creative accretion with an existing substratum, as in the case before us, must ever elude the grasp of finite thought. Thus far every attempt to explain the unexplainable has been futile. We may trace the creative hand in the works of nature, note different steps in the work of creation, ascertain laws that regulate matter, but how its primal properties were implanted in matter and organism, and how it came to yield implicit obedience to the Creator's fiat, science, thus far, has left unsolved. Who can doubt that the fountains of the increase lay in the Saviour's hands?

The words of the Bishop of Hippo on this subject are as beautiful as the sentiments they embody are holy: "The miracles which our Lord Jesus Christ wrought are in truth Divine works, and, from the things that are seen, awaken the human mind to contemplate and understand the invisible God. For He is such a Being as cannot be seen by human sight, and because the miracles by which He governeth the whole world and ruleth every creature are, by their frequency, little regarded, so that scarce any one thinks it worth his while to attend to and remark the wonderful and astonishing works of God, manifested in every seed and grain upon the earth. But of His mercy He reserved some things which He would do otherwise than in the usual course of nature, that they by whom His daily wonders were unobserved might have an occasion to admire, not when they saw greater, but more unusual works. For it is a greater miracle to govern and provide for the whole world than to feed five thousand men with but five loaves; yet while men pay little regard to the former, they are astonished at the latter; not because it is greater, but more unusual; for who is it that now feeds the whole world but He from whom a few seeds sown produce the plentiful sheaves; and the same power which gives that marvellous increase multiplied the loaves in the hand of Christ, who was Himself endued with all power. Those five loaves were a kind of seed, not indeed delivered to the earth for increase, but increased by Him who made the earth. The same Divine power which wrought the miracle with loaves and fishes instantaneously works the greater miracles of nature gradually and with regularly appointed means."

Our Lord's compassion for the fainting multitude is a touching and encouraging assurance to the people of His pasture and the sheep of His hands that the self-same tenderness and sympathy will be theirs if, after the example of that multitude, they seek the Lord hungering and thirsting after righteousness, to find that with their greater wants the lesser will be likewise supplied.

The beautiful picture of Christ distributing the loaves and the fishes to the apostles, and they to the reclining multitude, affords a lively illustration of that saying of His, "I am the Bread of Life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John vi. 35). What is the feeding of those five thousand with perishable food to the ten thousand times ten thousand to whom He has been, is, and will be the never-failing source and supply of immortal food?

The apostles received the consecrated food, not for their own use, but for the benefit of the fainting multitude. Their work on that occasion is symbolical of that of the Christian ministry—the distribution of the Word of Life and the administration of the Holy Sac-

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raments. "As the loaves and fishes, though increased in the hands of the apostles, were made effectual to the sustenance of the multitude, and derived all their benefit from the power of Christ working in them, so it is in the preaching of the Word and in the administration of His sacraments. For though they must needs be received from the hands of His ministers, they are made effectual instruments of grace solely through the operation of His Spirit working by and in them." Compare I. Cor. iii. 7–8.

Now, when all had eaten and were filled, the Lord bade the disciples gather up the fragments that remained, that nothing might be lost. They gathered them together and filled twelve baskets with them. The five loaves and the two fishes, which formed the substratum of the miracle, might easily have been put into one, or two baskets at the most; not less than twelve could hold the remainder. "Twelve basketsful," says Jerome, "to each disciple one, that they might either have to distribute to the Gentiles, or to show that they were the real loaves that were broken."

To the people, with their material expectations of a Messiah, who, after the example of Moses in the wilderness, should feed them with miraculous food, the miracle they had witnessed was undoubted evidence that "this is of a truth that Prophet that should come into the world." In their enthusiastic joy they resolved to come, take Him by force, and make Him a king; but Christ, perceiving their intention, withdrew to the solitude of the mountain for private prayer, to add "one vigil more of fasting and devotion to a life perpetually offered up in sacrifice to His Father for the sin and madness of mankind."

The gathering of the fragments teaches us the lesson of *judicious economy*. Not for wasteful use, not for mad revel, not for intemperate luxury does God bless us with abundance. The Christian maxim runs: "Hoard not, waste not." Reckless extravagance and niggard meanness are alike objectionable and sinful; our duty is to gather up the fragments, that nothing be lost. Our own wants supplied, before providing against a rainy day let us remember the Lord's poor; bear in mind that the wants of thousands are unsupplied who would be thankful for the crumbs that fall from the table of abundance. The true principle of saving lies in the words "that nothing be lost"; nothing lost by prodigality, neglect, or covetousness. If we spare merely to spend more on our pleasure, and deny charitable relief to the poor, we run great danger of hearing in the judgment the terrible words: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not."

This Gospel appears to have been chosen for the Fourth Sunday in Lent, not so much on account of the words, that "the Passover, a feast of the Jews, was nigh," as because the multitude, advantaged by the miraculous supply of food, called Jesus "the Prophet that should come into the world." For it seems clearly the design of the last three Sundays in Lent to hold up to us the Lord Jesus Christ in His threefold dignity of Prophet, Priest, and King.

The feebler analogies of this miracle of creative accretion in the Old Testament should not by any means be overlooked (see II. Kings iv. 1–7; 42–44; I. Kings xvii. 16).

IN MEMORIAM.

A sudden shadow falls across the way,
And life seems sadly new and strange:
The lovely light that gladdened all our day
Has vanished; and, ah me, the change!
'Twas only yesterday, so fair it shone,
I wished it thus might ever be;
That those we love might still live on,
On earth a blest eternity.

To-night I seek in each new star
The light gone out from earth,
And ask in what bright heaven afar
Our star has had a new and glorious birth.
Oh! secret of the grave; no answer there
To tell me where that winged soul has flown.
On silence falls my silent prayer,
And I am all alone—yet stay, not quite alone.

To-day I count my treasure left,
And clasp a memory to my heart
(Rich crown of all her yesterdays),
Death ne'er can summon us to part.
And by that memory's magic power
I know from radiant heights above
She still serenely smiles through every passing hour
Into our very souls to cheer us with her love.

And where her presence once did dwell,
As sweetest sunshine in our home,
We'll still remember, though the shadow fell,
No shadow without light can come.

CHILDREN'S DEPARTMENT.

ROSE AND LILLY AT THE COOKING-SCHOOL.

On the way down the avenue that bright, sunshiny afternoon, when the twins started, one on each side of their mother, for their walk to Miss Corson's cooking-school in Seventeenth street, she gave them a little lecture on the subject, and perhaps it would be as well for me to repeat it to you.

"When God took His own chosen people, the Israelites, under His particular care during their weary forty years' journey in the wilderness, do you remember my reading to you that He taught the high priest how the meat for their eating was to be killed? And if our heavenly Father thought it was right to teach His servants how to kill for eating, don't you think it must be every woman's bounden duty to know how the meat should be properly cooked, that, as nourishing food, it may strengthen and sustain the life God has given us? And not only meat, but vegetables, the potatoes and corn, the beans and peas, and other good things that come in the summer. Bread, too, is the staff of life, you know; and what a very poor staff indeed it can be if one doesn't know how to make it! You can imagine, I'm sure, how very little you'd care to eat if it all was like Lilly's poor, unfortunate button biscuits, as Tom called them.

"I'm taking you to the cooking-school, dears, because you are none too young to begin to learn against the time when perhaps you may have houses, and families of your own to feed. Even if you never have them, I shall want you to keep house for me when I'm an old lady, if we all live so long; and it's just as much your duty to know how to do that properly as it is to know how to sew, or to go to school, and grow up to be wise and accomplished women.

"The cooking-school that we are going to this afternoon is intended specially to teach those little girls, whose fathers and mothers are poor workingmen and women, how to cook nicely, and how to make a very little money go a great ways in buying food.

"God has been so good to us that if anything comes on the table which isn't well cooked; if the eggs are over-boiled, or the bread has been burned, we can send them away and have something else, for we are always sure that there *is* something else in the pantry.

"But it isn't so at all with poor people. They must eat what they can get, no matter how it is cooked, and very frequently food that might be made very delicious is not fit for them to eat at all, just because no one in the family knows how it ought to be prepared.

"The poor little girls who come to the cooking-school don't pay anything at all for learning to cook. If they were obliged to do that they never could come, I'm afraid. No; some ladies take them there and pay for their lessons; and little girls whose fathers have more money pay for *their* lessons; and all this money goes to pay the expenses of the school, for it costs a good deal, my dears, to keep a bright fire burning and a pleasant room to keep the fire in these hard winter times; so you see this is really a very great charity to the poor and very useful to the rich.

"But here we are. Keep your ears and

eyes as wide open as possible and your lips as tightly shut, that you may see a great deal and hear a great deal, but *say* a very little."

So saying, their mother led the way down a few stone steps, crossed a broad flagging, and then, pushing open a door that stood invitingly ajar, the three found themselves in a large, low room, full of the sputter and crackle of something cooking away at a great rate on the fire, and the pleasant stir and rustle that always come where a great many people are sitting together.

The first objects that caught the children's eyes were the little girls themselves — sitting row behind row, quite across the room, and all following the very same

advice that the twins' mother had given them, I should think, for they were seeing a great deal and hearing a great deal, but saying nothing at all. In front of them a broad counter, scrubbed as clean as plenty of soap and water could make it, ran nearly across the room; so far that between it and the great range, glowing with a glorious fire against the opposite wall, there was only a broad passage-way. On the wall behind the counter or table hung glistening tins, and a kitchen dresser with glass door displayed plenty of shining bowls, cups and saucers, pepper and spices in tidy little boxes, and wise-looking spoons, that looked as if they knew all about stirring cakes and seasoning sauces without the help of fingers.

Behind the counter stood Miss Corson herself, acting as the head cook, we might say; while three little cooks, with a very pleased and important air, stood around the range awaiting orders; two white-capped assistants

Meanwhile, the other two little cooks were washing the spoons and dishes that had been used already in the afternoon's cooking, and keeping their ears wide open to hear every word that their teacher was saying. Presently the onions were chopped by another little girl; for every one takes her turn in learning how and being useful in this school. They—the onions, not the little girls—were popped into their pan seasoned, and when all was ready the fish and the onions were taken off from the fire, daintily dished, and every one was invited to taste and see just how nicely the little cooks were learning their duties.

Did I forget to mention how clean every one's hands had to be who had a finger in the pie of all this cooking, or how the children were taught just how to rub the dishes they had washed?

By this time the bread was ready for its last rising, was tucked up in a pan, with a

England the same cooking-schools were open, and little English girls were learning how to be useful, just as the little American girls they had seen to-day at Miss Corson's.

When they reached home their mother showed them some pictures of an English cooking-school, where some grown-up young ladies were learning, and here they are for you to look at.

Did the twins persevere and learn to cook? Yes, indeed. They went regularly every week for a whole year, and grew wise indeed; and by the time the baby's next birthday came around I wish you could have seen the feast that was spread on the nursery table: biscuits light enough to fly away of themselves; sponge-cake, and cookies, golden and crisp as Phebe's own, and whipped cream that it would have made your mouth water just to look at, to say nothing of tasting, and all with so little fuss and so very little spilling and strewing—less than Phebe would have

bustled about. A young girl, with long, thin arms and flour-covered hands, was also behind the counter kneading and rolling, dusting with flour and kneading again what promised to be a loaf of very nice bread.

"We are learning to-day to fry fish and onions," the teacher smilingly said, as she nodded to mamma before going back to her work. And so interested were the roomful of little girls in what she was saying that you might have heard the typical pin drop almost if it had not been for the crackling and sputtering on the fire. While they learned how to clean the fish properly, cut it in just the right lengths, and drop it into the bubbling, boiling lard, when another great sputtering arose that was quenched by a tin cover's being dropped over the frying-pan. One of the little cooks then took the fish in her own charge, shook the pan vigorously every now and then to keep the fish from burning, lifted the cover sometimes to see that everything was going nicely, and all with a dignity that would have been severe in a person of forty, and was funny enough in such a small girl.

comfortable pat on its fat cheek, and set away to grow very light in the heat of the fire.

"Very much it looks like my poor miserable biscuits, don't it, Rose?" Lilly whispered, and then and there resolved to learn just how to put that same plump roundness on a loaf of her own making very soon. She was dreaming how that she had been to the cooking-school for a long, long time, until she had learned how to make everything good to eat, and had surprised her father and mamma with a delicious dinner, all of her own cooking, and that papa was just saying to mamma, "My dear, who would have believed that Lilly would make such a wonderful cook!" when she came back from dreamland to find that the children were repeating word for word just what the three little cooks had done in getting the dinner that afternoon, and that every one had listened and watched so attentively that any one of the little girls would be able to take her turn at the range at the next lesson.

As the twins walked home, after their mother had made arrangements for their joining the class, she told them how that all over

made herself, she declared. And how proud the twins were, how pleased their mother was, and how much the children enjoyed their supper, I'll leave you to find out for yourselves, little girls, when you've been to the cooking-school and have learned how to get up a birthday supper for your baby brother.

A STORY OF LENT.

First Saturday.

BY L. E. E.

"Why, Jack Britehart! How did you get such a black eye?" exclaimed Berta, as her brother made his appearance, with a great, ugly-looking lump over his eye.

"Oh, it's nothing," said Jack, trying to make light of it. "Joe Burns hit me, that's all."

"Oh, Jack!" said mamma, "you don't know how it grieves me to think of my boy fighting, just like a little wild animal."

"It wasn't Jack's fault, mamma," said Berta. "He didn't fight at all this time."

"If it hadn't been Lent," said Jack, apologetically, "I'd have given Joe Burns *ginger*, Bert. I wouldn't have taken a blow from him."

"And so my boy has been giving up something else beside tarts," said mamma.

"I thought I ought to give up fighting, anyhow," answered Jack, looking out of the window.

"You see, mamma," continued Berta, "Joe's been wanting to get into a fight with Jack ever since Lent began; and to-day he said he guessed Jack was sick, because he wouldn't fight."

"He said it was because I wasn't sure of whipping," put in Jack.

"And so," said Berta, "I just told Joe that I guessed Jack wouldn't fight in Lent; and then he called Jack 'Parson Britehart,' and made fun of him; and when Jack wouldn't fight anyhow, he went up and hit him."

"I b'lieve I'd have given in then and gone for him," admitted Jack, "if the girls hadn't shamed him so that he sneaked off. It makes me so mad to be called *pa'son*."

"Would you think it something to be ashamed of to be called a minister of God?" asked mamma.

"I don't think I would like to be one," answered Jack.

"Jack tant eber be a minister," announced Alice, "till he says his prayers *dooder*."

"You're too hard on a fellow," said Jack, laughing, but growing red in the face.

"He don't say 'em nice a bit," insisted Alice. "He looks all 'round de room and wiggles; and I'se seen him sc'atch his back."

"Why, Jack!" exclaimed mamma, "is it possible that you are so irreverent when you kneel down before God's throne?"

"I forget that God is looking at me when I hear Berta and Alice talking and baby crowing."

"You should close your door," said mamma, "and try to realize God's presence in the room. Why do we pray?" she asked.

"To ask God for ebery sing we want," replied Alice.

"Yes," said mamma; "but our prayers are more than that: they are also an act of homage to God."

"God don't always give us what we ask for," said Jack. "I asked Him for a pistol last Fourth of July, but I haven't got one yet."

"P'haps God knew you'd shoot your fin'ders off, like old Dinah's boy did," suggested Alice.

"I'm sure God knows best," said Berta; "for when I ask Him for anything, and He doesn't give it to me, I'm almost always glad afterward that He didn't."

"I never can feel like asking God for a great many things," said mamma; "for I always know that He has planned everything wisely and lovingly for me, and that He knows all my wants before I kneel down to pray."

"Den what makes 'ou say such long prayers?" asked Alice.

"Oh, I have a great deal to say to God. When I am happy, I love to thank Him for all His loving kindness; and when I have any sorrow, I find my greatest comfort in telling Him about it, even when I know that my sorrow is good for me, and that He will not take it away until it has done its work in my heart. When I feel inclined to dictate to God, I always stop and think of a lesson which I learned when I was about your age, Berta. It was on my birthday, and my mother had planned a surprise party for me, and was anxious that I should know nothing about it until my little friends arrived. When I asked her how my birthday was to be celebrated (we always had a frolic of some kind on such days), she said that she would attend to it, and that I must be a good child, and ask no questions. But I was not willing to trust my mother, and so I did nothing but tease. I was forbidden to go into the kitchen, as all sorts of nice things were being made for the party; but I was so afraid that I should be cheated out of my good time that I kept running to the door with one excuse and another, making old Jemima so cross that she exclaimed, as she shoved the bolt in the kitchen-door, 'Suah, dat dar chile's done gwine to set us crazy fo' night.'

"I amused myself for a while with a book, but soon began to say to myself, 'It's too bad! I'm not going to have any fun at all. Mamma's helping Jemima, and she's forgotten all about its being my birthday;' so back to the kitchen I went to ask if I might buy some candy. I popped my head in at the window and startled my mother so that she almost spoiled the lovely birthday cake which she was decorating for me. All day my mother was planning wisely for my happiness, and I was constantly hindering her by my want of trust, and preventing her from giving me all the pleasure that she meant to; and so it is with us all. Our Heavenly Father plans our lives with loving wisdom, but we have so little faith in Him that we are clamorous for what we think we ought to have, and so, through want of faith and obedience, we spoil our lives."

"Mamma, do you wish I would be a minister?" asked Jack, returning to the old subject.

"If you were fitted for it, dear Jack, it would make me very happy; but at least you can respect the men who are willing to give their lives to God's service."

"Don't they do it because they like to?" asked Jack.

"Not always," answered mamma; "sometimes they love God very much; and yet it is terribly hard for them to give up their lives to the ministry. It was so with your uncle Ralph; papa has often told me about it. He wanted to be a lawyer, and was just starting with a good practice, when he began to feel that it was God's will that he should become a minister. He was soon to have been married to your aunt Roberta; but when he told her that he felt he must give up his life to God, her parents withdrew their consent to the marriage, for they were not willing that she should marry a poor man. Your uncle Ralph was almost broken-hearted when he found that he must choose between God and the woman he loved so much; but God gave him the strength to do His will. After your uncle Ralph had studied for the ministry, he went away to Africa as a missionary; and there he labored for his Master until his dark hair was threaded with silver. But at last a great joy came to him, for when Roberta's parents found that she would not marry any one else, and that she was growing more sad and quiet year by year, they finally consented to her marriage with your uncle Ralph, and he came home and took her back to Africa with him."

"She was a regular trump," said Jack, "not to forget all about Uncle Ralph while he was so far away."

"Yes," said mamma; "your aunt Roberta is as true and good as she is beautiful."

"It must be dedful hard for pitty people to be dood," said Alice. "I's af'aid I'd be pwoud if I was bootiful. I'd toss my head and wear a long fedder in my hat, like dat lady dat was here to-day."

"Oh, I hope not," said mamma. "I trust that you would remember all the things that the Bible says against pride. It says, 'Hear ye and give ear: be not proud, for the Lord hath spoken. A man's pride shall bring him low, but honor shall uphold the humble in spirit.' And again, 'He that is of a proud heart stirreth up strife.'"

"How does he stir up strife?" asked Jack.

"I will tell you," said mamma, "how a proud boy once stirred up strife in my Sunday-school class. My boys were none of them poor, but in the little village where I lived before I was married it was the habit with mothers to have their boys' clothing made at home; but there was one boy in the class who had his suits made at the tailor's; and I am sorry to say that he always seemed to be thinking more about his clothes than about his Sunday-school lesson. One day a very poor boy was put into my class. He had great patches of calico all over his pants, so that he looked more like a patchwork quilt than anything else; and one elbow was out, so that I could see how thin the poor fellow was, and he looked sick and hungry. The proud boy, whose name was George, was sitting next to me, and I told him to move down so that the new boy might take his place. 'Catch me sitting by that rag-bag,' he said, in a loud whisper, as he moved as far from the boy as possible. Martin, for that was the poor boy's name, grew very red in the face, and began nervously fumbling with the little hymn book I had given him. I was telling them about the good Shepherd, who gave His life for the sheep; and Martin listened with such eager eyes that my heart was filled with pity for him. As the boys filed out of the class, I heard George say to the boy behind him, 'If our teacher don't get rid of that ragamuffin, I'm not coming any more, for one.' 'Nor I either,' said the boy spoken to; but one of the others said, 'You ought to be ashamed of yourself, George Saunders.' On the following Sunday, Matthew Johnson, one of my best boys, came into the class with his arm in a sling; and I learned that George Saunders had stayed at home to nurse a black eye. Matthew acknowledged that George and he had had a fight; and it finally came out that the whole class had been quarreling about the new scholar. Matthew had said that it was a shame to drive the fellow out of the class; and he and George had finally come to blows. The other boys were inclined to agree with George, but when their champion was whipped off the field they came over to Matthew's side, and were quite ready to befriend the poor scholar. But Martin came no more for many a day, and the boys were not slow in laying the blame of his absence upon George; and, indeed, they made it so uncomfortable for him that I was obliged to forbid their mentioning Martin any more in the class. I thought that George had been sufficiently punished for his proud words.

"I tried to find out where Martin lived, but with no success, until one day I met him on the street, and, stopping him, asked why he had not come to Sunday-school again. 'It's no place for the like o' me, ma'am,' he replied. 'You are mistaken, Martin,' I said. 'The

Bible says that God has chosen the poor of this world, that they shall be heirs of the kingdom which He has promised to them that love Him; and surely,' I said, 'His house is the place of all others for those who are poor and destitute, as you are.' 'It shames me to take me rags there,' he said. I told him that the boys felt that they had treated him unkindly, and that they were anxious to welcome him back; and then I took him home with me and gave him a warm suit of your uncle Philip's cast-off clothes. When Martin joined the class on the following Sunday he was treated with great respect and consideration by all the boys, excepting George, who had not yet so completely conquered his pride as to be able to speak to him. During the winter I became greatly attached to my new scholar, and felt very sorry to give up my class when, in the spring, I went away from home for a visit of several weeks."

"What ever became of Martin?" asked Jack.

"On the morning after I returned home a little barefooted boy came to the house to tell me that Martin was very sick and wanted to see me. When I stood at his bedside and looked into his sunken eyes, I knew that he would never be well again. 'I'll never walk there in the sunshine any more, Miss Winifred,' he said, pointing out into the lane where the daisies and buttercups grew. 'No, Martin,' I said, 'you will not drive the cattle any more through summer heat and winter storm. Where you are going there is no sorrow, nor pain, nor death; and one day you will walk in the streets of that city which is paved with gold.' 'That's where the good Shepherd lives,' looking up at the blue sky through a broken, grimy pane of glass. 'When we walk there we shall see his face,' he added feebly.

"I found that Martin had been ill for three weeks, and that my boys had taken turns in nursing him at night, and that even George had been several times to see him, and had provided liberally for his wants.

"It was on the morning of a fair June day that Martin's soul went away to paradise, and then we laid his tired body to rest in the little green church-yard."

"Dats a dedful sad story," said Alice. "I's neber doin' to be pwoud any more; but," she added, in a confidential whisper, "I don't b'lieve I tan eber twite det ober tellin' stories."

"Oh, yes, you can," said mamma, lifting Alice into her lap. "We must not stop fighting this ugly old spirit who loves lies. He would want to stay in your heart all the time, if we would let him live there in peace; and by and by he would be king there, and set up his throne right where God's throne is going to be; for we want to make this little heart one of God's temples."

"I touldn't be a temple, tould I?" asked Alice.

"Yes," answered mamma; "for St. Paul says: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' And again he says: 'Ye are the temple of the living God, as God hath said, I will walk in them, and I will be their God, and they shall be My people.'"

"I wish I lubbed de trufe, mamma; but I don't seem to tare a sing about it."

"That is because you don't know yet what a precious thing truth is," answered mamma. "King Solomon tells us to buy the truth and sell it not."

"And he was wiser than any other king," said Jack.

"King David loved the truth; for he cried to God: 'O, send out Thy light and Thy truth; let them lead me.' And he says of God that His truth reacheth unto the clouds."

"God wont let us live with Him if we don't love the truth, will He, mamma?" asked Berta.

"The Bible tells us, after describing that beautiful city, with its jasper wall and gates of pearl, that those who do God's commandments shall enter in through the gates into the city; and then it goes on to tell us that outside are all manner of wicked people, murderers, idolaters, and whosoever loveth and maketh a lie."

"I didn't know it said dat," said Alice, looking very thoughtful; and she listened very attentively while mamma read to them about Ananias and Sapphira, who lied to God and fell dead in Solomon's porch.

THE EFFECT OF HARD TIMES ON LIFE INSURANCE.

That a temporary depressing effect has been exerted and felt is undeniable, because it was inevitable. There has been a considerable decline of new business, a large increase in the amount of old policies which the holders were unable or unwilling to continue, and an increased difficulty of management in every respect. The pressure has been a part of what has borne heavily upon everybody and everything, and has made the control of corporate enterprises no easy task during the last five years. Yet no Life Insurance Company has borne its share of this universal strain better than the New York Life, and few as well. It appears that in the last three years the total net decline in the amount of outstanding policies is less than a million, and this statement will appear more remarkable by contrast when we consider these facts: Of nineteen other State companies doing business in this State there were only two which made any gain, in 1877, in respect to outstanding insurance; of the fifteen companies of this State there were also only two which made any gain, and of these two the New York was one. The thirty-fourth annual statement of the Company shows that the interest receipts continue to more than meet the claims by death, as they have done for several years past. The surplus is nearly three millions by the Massachusetts standard of valuation —which this Company has always used—and ever six millions by the New York State standard.—*New York Observer.*

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CATALOGUES.

The annual catalogues of the various reliable seedsmen and florists for 1879 contain many practical suggestions on the cultivation of flowers and vegetables, and offer a number of novelties in new and rare plants. Copies of the catalogues will be sent on application to the following list of publishers:

Alfred Bridgman, 876 Broadway, New York, Catalogue of Standard Vegetable, Grass, Herb, and Flower Seeds.

B. K. Bliss & Sons, 34 Barclay street, New York, Hand-Book for Farm and Garden, and Catalogue of Garden, Field, and Flower Seeds.

James Vick, Rochester, N. Y.,. Illustrated Catalogue and Floral Guide.

Joseph Harris, Moreton Farm, Rochester, N. Y., Catalogue of Field, Garden, and Flower Seeds.

The Dingee & Conard Co., West Grove, Chester Co., Penn., New Guide to Rose Culture.

E. P. Roe, Cornwall-on-Hudson, N. Y., List of Small Fruits.

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